Sealing of the Five Senses

Advanced Practices for Becoming a Taoist Immortal

Mantak Chia and William U. Wei

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Acknowledgments

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Putting Sealing of the Five Senses into Practice

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Healing Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Healing Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone does so entirely at his or her own risk.

The meditations, practices, and techniques described herein are not intended to be used as an alternative to or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Healing Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering, or physical condition whatsoever.

Preface

Long before White Cloud met Mantak Chia, he wandered the Himalayan Mountains looking for a sage to teach him the high-level practices. He nearly starved to death: there is no food at that altitude in the mountains, only cold air that is ideal for the steaming exercises in the Kan and Li practices.

One day, White Cloud stumbled into a cave where bacteria does not grow and saw a sage in a sitting meditation posture; he was not moving or visibly breathing. White Cloud could not believe his eyes: he prostrated himself, prayed, and showed praise continuously for weeks and months, but nothing happened. The sitting sage did not move. Then finally, the sage—who had been out of his body—opened his eyes. You will never guess what he did next: after seeing White Cloud he closed his eyes and left again.

White Cloud went crazy and prostrated himself, prayed, and showed praise continuously again. Weeks went by and White Cloud was beside himself with nowhere to go and no funds to get there. After another month or so, the meditative sage opened his eyes again. Seeing White Cloud still there, the sage pitied him and decided to teach him the Inner Alchemy system of practices.

Master Mantak Chia first learned of these advanced Inner Alchemy practices from White Cloud over fifty-five years ago while he was a student in Hong Kong, China. Mantak and his schoolboy friends enjoyed reading kung fu comic books, whose characters they idolized. (Master Chia still reads these comic books today.) Like many Chinese boys, Mantak and his friends wanted to be like their illustrated heroes—skilled and powerful.

One day, when the boys were talking about their comic books, they heard about a great Taoist sage who had come down from the Himalayan Mountains in northern China. This sage was forced down from the mountains because of the Cultural Revolution that was happening in China at that time. In an effort to eradicate the old religions, the Chinese army was bombing the areas where Buddhist monasteries and Taoist temples had been built into the mountains for training and higher-level practices. Several thousand monasteries were destroyed and untold numbers of Buddhist monks and Taoist sages were killed during this period.

The Taoist sage White Cloud had been living in one of those Himalayan caves for thirty-three years, but he could no longer maintain his advanced practices because of the bombing around him. He went south to Hong Kong—a British colony at the time—to resume his practices, and his story eventually reached the ears of the high school boys. Mantak and his friends agreed that they would all go across town on the following Tuesday to meet the Taoist sage and find out if he could teach them kung fu like in their comic books. Tuesday arrived, but the only one who showed up was little Mantak, who decided to knock on the door. When the sage appeared at the door, he looked at young Mantak and said, “I am going to teach you the Tao.”

During the next four years, for two to three days each week, the Taoist sage taught young Mantak all of the Internal Alchemy formulas that now comprise the Universal Healing Tao system, which Mantak Chia founded forty years later. Luckily for the Universal Healing Tao students, Master Chia was born in the year of the monkey and can copy anything (monkey see, monkey do). With his Chinese Christian background and Western anatomy training, he also has the ability to research and develop new techniques to perfect the formulas; no doubt the Taoist sage somehow knew that when he first saw

him.

Finally, at the end of his senior year of high school and before going back to his home in Bangkok, Thailand, Master Chia said goodbye to his Taoist master. His master smiled and told Mantak that one day he would move to the United States and would start teaching the Tao and its Way. He made Mantak promise to teach the Tao first to the Chinese people in the U.S. for three years before he began to teach the Westerners. When Master Chia moved to New York City nearly twenty years later, in 1976, he fulfilled his promise and taught the Chinese in Chinatown for three years, before he began teaching the Westerners and forming the Universal Healing Tao system.

ABOUT THIS BOOK

The first chapter of this book introduces some of the core concepts of the Tao of Immortality, including Kan and Li, the Original Spirit, coupling, and steaming. These notions have all been explored in fine detail in the Kan and Li series published by Destiny Books, and readers are encouraged to return to these books to refresh their understanding:

The Taoist Soul Body, by Mantak Chia (2006)
The Practice of Greater Kan and Li, by Mantak Chia and Andrew Jan (2012)
Greatest Kan and Li, by Mantak Chia and Andrew Jan (2014)

Chapter 1 also includes a breakdown of the UHT meditation practices that are important preludes to Kan and Li practice.

Chapters 2–4 summarize the first level of the Immortal Tao in the Universal Healing Tao system, providing a general introduction to the practices of the Lesser, Greater, and Greatest Kan and Li. Note that this volume presents the Kan and Li practices somewhat differently than the previously published Destiny Books series; think of them as variant methods of achieving the same goal. The variations reflect different approaches to the practices as well as the different perspectives of individual UHT senior instructors. It is beneficial for students to have these variant interpretations so they can find what works best for them.

The fifth chapter of this book is devoted to the Sealing of the Five Senses, which is the first practice of the second level of the Immortal Tao. The formulas reveal the process of conserving the energies normally used in the perception and interpretation of sensory stimuli and refocusing them on spiritual development. The second level of the Immortal Tao teachings concludes with two final practices: Congress of Heaven and Earth and the Reunion of Heaven and Man, which will be explored in future books.

The final chapter of this book defines a few of the practices that are vital for supporting your Inner Alchemy meditations: the power of darkness, the meaning of retreat, and some important dietary considerations.

It is now with pleasure and joy that Master Chia and I share these higher-level Inner Alchemy practices with you for the global transformation of human consciousness, giving us, the practitioners, our own self-realization in the Tao.

YOUR FRIEND IN THE TAO,

The Professor and Master Chia first met at Master Chia's Beginners' Healing Tao Workshop in Toronto, Canada, November 19, 1984.

1

Inner Alchemy

Achieving Immortality through the Practices of Kan and Li

The Sealing of the Five Senses is an advanced Taoist Immortality practice in the Universal Healing Tao system. It builds upon the formulas of the Lesser, Greater, and Greatest Kan and Li, which together comprise the first level of the Immortal Tao practices.

In Master Yi Eng's alchemical formulas, which are the basis of the Universal Healing Tao practices, the path of immortality describes a specific set of attainments. The Taoist's journey begins at conception, when the stars and heavens invoke the new being's spirit(s). In the fetus, these spirits work happily together as a team. Unfortunately, however, this is only for a short while: in the process of growing to adulthood, temporal conditioning fragments our spirit(s) and we forget that we are one with the Wu Wei.

Alchemy practice fuses the diverse spirits in the Immortal Fetus so that they can again work as a team and ascend back to heaven via the spiritual body while retaining consciousness. The path of immortality thus represents the journey back to the heavens. We come from the immaterial into the material realm, and our immortal journey is to return back to the immaterial. This return is also known as ascension. The obligation of this transcendence is to keep consciousness intact.

Ascendants who have achieved immortal status may then choose to roam at the earthly plane, to obtain a position among the celestial hierarchy, or, alternatively, to completely dissolve themselves in the Wu Wei (nothingness).[*1]

In these practices, the birth of the soul is not a metaphor. It is an actual process of converting energy into a subtle body that functions like a spaceship for traveling beyond time and space. The newly born soul develops from stage to stage, beginning as a fetus and growing to maturity in accordance with our ability to purify, refine, and condense energy. In the final stage of this practice, the adept unites spirit, soul, and body, or separates them at will. The human being then knows full and complete freedom.

The technology of converting base energies into more subtle ones is achieved via the practices of Kan and Li and the Sealing of the Five Senses. These meditations combine diffuse water and fire energies in a series of cauldrons in the body, where they are coupled and steamed to reveal their pure essence.

FOUNDATIONS OF INNER ALCHEMY PRACTICE

The foundations of the Inner Alchemy practices lie in the metaphysics of ancient Taoism, specifically in the relationship of water and fire (Kan and Li) and the power of sexual energy to fuse diverse energies into a new, more integrated power.

Kan and Li: Water and Fire

The word for "water" in Chinese is *kan* and the word for "fire" is *li* (fig. 1.1). Kan is life essence and orgasmic energy, while Li is spiritual essence—the heart of compassion energy. When these two complementary energies are fused, they create a single, long-lasting energy that can then be further refined and transformed.

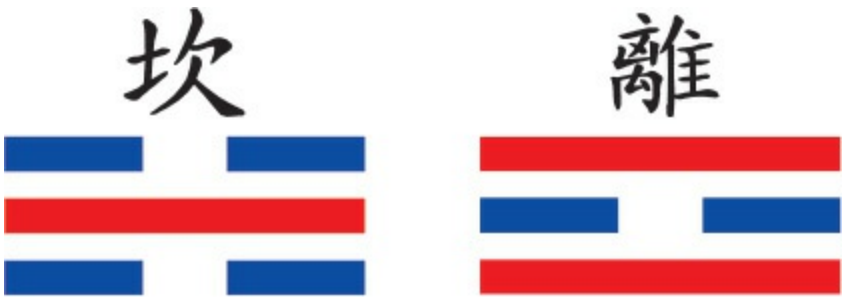


Fig. 1.1. Kan and Li

Kan: Life Essence, Orgasmic Energy

- Lead: dense and heavy. The white tiger's energy relates to metal and the lungs.
- True sense/True Lead = real knowledge; when sexual energy cannot be moved the senses will be restored.
- True sense is outwardly dark but inwardly bright: strong and unbending, yang within yin, able to ward off external afflictions. The black tiger's strength and vigor are within.
- The North Star conceals brightness within darkness and metal within water.
- Rabbit in the Moon—masculinity within femininity.
- When sexual energy rises (does not leak out) it transforms into bliss.
- Total body multi-orgasm: first brain, then senses, then kidneys, then liver, then spleen, then lungs, then heart, then soul, then spirit.
- The orgasm comes from the material substances: the sexual organs, the senses, the glands, the organs.
- Aroused sexual energy can be transformed into the immaterial—the Ching Chi.
- When aroused to a higher level, the multi-orgasm has the power to connect with universal force (God) and bring earth energy up to the human body.

Li: Spiritual Essence, Heart Compassion Fire

- Mercury: lively and active, bright and buoyant. It flows easily in the human body. The green dragon's energy is related to wood.
- Spiritual essence/True Mercury is outwardly firm yet inwardly flexible. Call and it responds; touch and it moves. True Mercury goes in and out unpredictably.
- When it is passing through or being tempered by fire, the green dragon changes to the black tiger (True Lead).
- Women are yin on the outside and yang on the inside; men are yang on the outside and yin on the

inside.

- Raven in the Sun—femininity within masculinity.
- Mercury within cinnabar—its reality is hidden within fire.
- Flowing pearl—its light is penetrating.
- The fire of the heart's compassion transforms the material into the immaterial.
- The material—the organs of the heart, kidneys, liver, spleen, lungs—is transformed into the immaterial—the virtues of love, joy, happiness, gentleness, kindness, fairness, and courage. We cannot see or touch these immaterial virtues, but we can feel them.
- When all of these virtues combine at the heart, they become the heart of compassion fire; when they rise up to the mid-eyebrow, they become the spiritual essence.

Coupling: Inverting Kan and Li Energies

In the body, fire energy from the heart center (compassion) usually sits above the water energy of the perineum (sexual fluids). In the normal course of events, water tends to run down and out of the body, while fire burns upward: both energies are wasted because they don't have an opportunity to interact. The Inner Alchemy practices reverse this polarity, however, placing Li energies beneath a cauldron or series of cauldrons that contain the Kan energies (fig. 1.2). The fires of compassion then cook the sexual energies, refining them into pure life-force energy, which can be used to feed the soul or energy body.

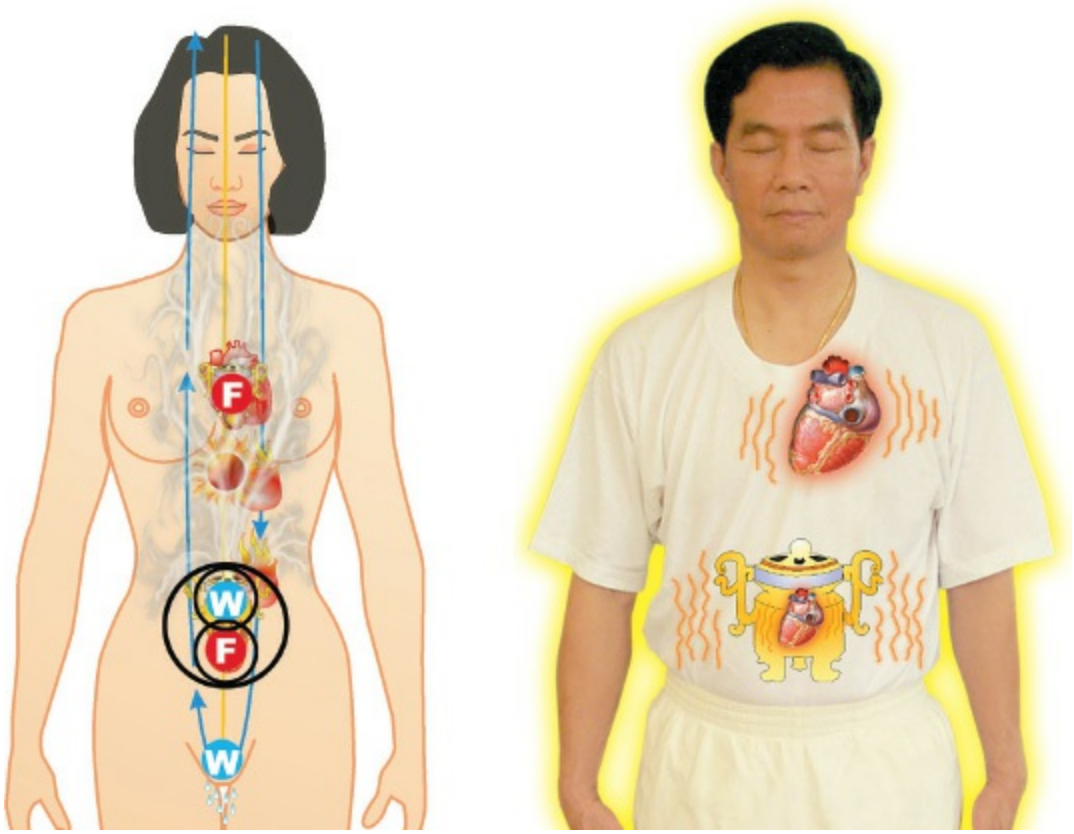


Fig. 1.2. Kan and Li: reversing fire and water

The Inner Alchemy series of practices locates the cauldrons in four places in the body:

- The Lesser Enlightenment of Kan and Li formulas couple Kan and Li energies in the cauldron a

the lower tan tien.

- The Greater Enlightenment of Kan and Li formulas couple Kan and Li energies in the cauldron a the solar plexus.
- The Greatest Enlightenment of Kan and Li formulas couple Kan and Li energies in the cauldro at the heart.
- The Sealing of the Five Senses formulas couple Kan and Li energies in the cauldron in th Crystal Room.

As the coupling moves up to successively higher cauldrons, it produces increasingly pure energies.

Steaming

Steaming[*2] is a sensation that arises above the coupling; it includes both a wet heat and a fine-frequency vibration. This force cleanses and removes inner blockages or adhesions. When the steam condenses, it gathers the essence of the solid organ that is cleansed and produces a more purified chi. Steam can arise from any of the body's cauldrons, each of which produces a different quality of steam.

In Kan and Li practice, the steam generated by inverting Kan and Li represents purified yin born from fire. It is consciously directed toward the organs, channels, and glands of the body to cleanse them and collect more purified yin. As we progress through the Kan and Li series and into Sealing of the Five Senses, we attain the ability to steam and cleanse parts of the body that were previously unreachable or not known.

Sexual Spiritual Energy

Sexual energy and activity are paramount to the understanding and the practice of the immortality practices.[†3] In fact, the sequence of practice is dictated by the process of sexual coupling, with parallel stages that are understood as sexual attraction, dating and foreplay, coupling, orgasm, ejaculation, conception, and birth.

Sexual energy is used for reversal of the Taoist creation theory, which tells us that the One begot the two (yin and yang), the two begot the three, which in turn begot the five elements, eight forces, and the 10,000 myriad things. To reduce this multiplicity back to a unified state, sexual energy must act as a catalyst to fuse these fragments back together and return to the One. In the Fusion practices, the eight forces and five elements are reduced to a duality and then into one. In Kan and Li, all the disparate dualities are placed in the houses of Kan and Li. The process of fusing these disparate binaries together requires internal coupling.

Self-Intercourse

The purpose of the Inner Alchemy practices is to give birth to the soul and spirit bodies. This is done by drawing universal energies into the cauldron where they couple with the energy of the pineal gland in a process known as "self-intercourse" (fig. 1.3). It is characterized by an explosion of light from the pineal gland and a loss of physical boundaries.

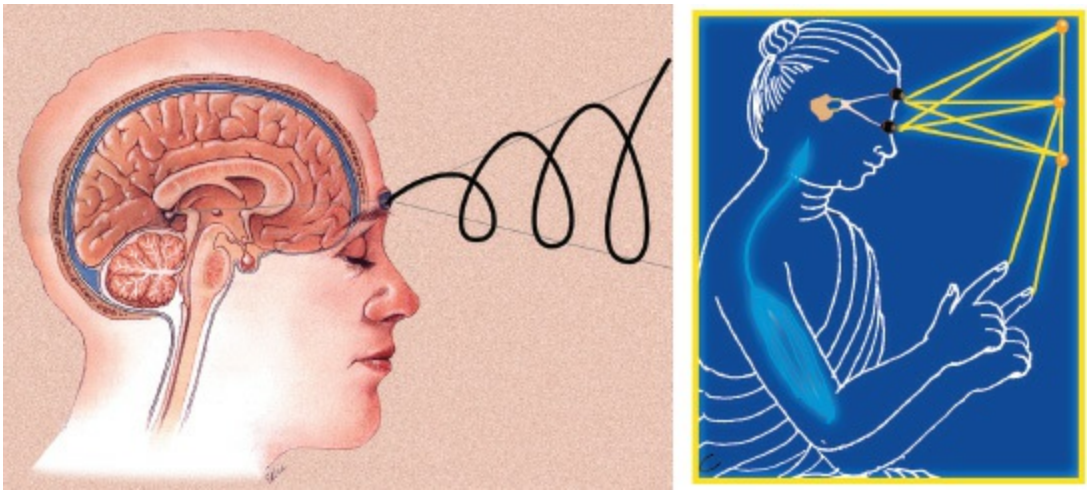


Fig. 1.3. When the uterus and prostate gland are contracted, the pineal gland is activated.

The energy of ecstasy is then distributed throughout the body, and the cauldron can be "seeded" with energy appropriate to the level of practice.

Original Spirit: Yuan Shen

The Original Spirit is formed by the fusion of the five organ spirits: the Po, Hun, Zhi, Yi, and Shen Becoming immortal initially involves developing one's original spirit, whose goal is to leave the body and merge with the Wu Wei.

CLIMBING THE LADDER TO IMMORTALITY

Transformations of Inner Alchemy Practice

The novice to the Taoist system begins with a wide range of exercises that develop the physical body into an efficient and healthy organism capable of living in the world, and yet free of the tensions and stresses of daily life. The aim of this level is to learn to heal oneself, to love oneself, and to love others as a result of self-love.

Before beginning Kan and Li practice, students should have at least one year's experience with the basic Universal Healing Tao practices, including the Microcosmic Orbit, Healing Love through the Tao, Iron Shirt Chi Kung, and the Fusion practices. Together, these practices comprise the basic "housekeeping" chores that need to be done regularly in order to maintain the clarity and integrity of the Microcosmic Orbit and the Thrusting Channels, as well as other pathways of energy that are integral to the practice of Kan and Li.[*4]

The next level is to begin to give birth—first to the soul and then to the spirit in the body. This is done via the Kan and Li practices and the Sealing of the Five Senses. All of these Inner Alchemy practices have certain elements in common and certain elements that shift from practice to practice as the practitioner develops his or her energies and skills. Common to all the practices are the inversion of fire and water to produce steam, followed by an expansion of awareness to connect with other energies. What changes from practice to practice are the details: the source of the fire and water, the location of the cauldron where the steaming takes place, and the energies the adept seeks to meet in his/ her expansion. Eventually all must combine to find new meaning with virtue and compassion. The

whole can then become the Original Spirit (Yuan Shen), reborn through the spiritual embryo.

Lesser Kan and Li

In the Lesser Kan and Li meditations, we give birth to the soul, awakening that part of ourselves that perceives and acts free from environmental, educational, and karmic conditioning. In this practice, the fire energy comes from the heart center and the water energy comes from the sexual organs. Water and fire are coupled in an earthen cauldron at the level of the navel, and the steam arising from this coupling is directed to the organs and the energy meridians of the physical body. At the end of self-intercourse, the cauldron is seeded with energy from the spirit of the liver (Hun), which joins with the Immortal Fetus.

Greater Kan and Li

Next, the Greater Kan and Li meditations teach the adept to begin geographical expansion beyond the self. This is initially taught in the Greater Kan and Li warm-ups via the Unicorn Practice, Vertical Flight, and Earth Flight practices. These meditations extend the practitioner's awareness beyond the confines of the body to parts of the earthly realm (including the underworld) and then to the perimeter of the solar system.

In Greater Kan and Li practice, the fire energy comes from the sun and the water energy comes from the earth. The fire and water are coupled in an iron cauldron at the level of the solar plexus. The practitioner connects to animal and earth spirits and seeds the cauldron with energy from the spleen (Yi).

Greatest Kan and Li

In the practice of Greatest Kan and Li, the practitioner supports the Immortal Fetus and gives birth to the Immortal Spirit body. The fire energy is drawn from the North Star and the water energy is drawn from the moon. These energies are coupled in a jade cauldron in the heart tan tien. The practitioner connects to the planets and stars of the solar system and beyond. The Higher Shen moves from the head to merge with the fetus in the heart.

Sealing of the Five Senses

Beyond the solar system lie other solar systems, constellations, and galaxies. To embrace the One, the practitioner must connect with the entirety of the universe. This connection takes place over time, as the adept progresses through the Kan and Li series and Sealing of the Five Senses meditations. The Sealing of the Five Senses practice establishes a cauldron in the Crystal Room at the center of the brain and at the tip of the nose. The fire energies come from the sun and the water energies come from the moon. The practitioner connects with the individual planets, the four directions, and the North Star and Big Dipper.

As you become familiar with the Immortal Tao practices, the boundaries between the different practices may blur and shift. You may create all the cauldrons at once, for example, or find the steam beginning with the very first breaths. As we have noted elsewhere, the formulas are presented in a certain way to help students grasp the basics of a practice; in meditation the formulas themselves

become secondary to the experience. Relax and let go!

2

The Lesser Enlightenment of Kan and Li

Forming the Taoist Soul Body

The Lesser Enlightenment of Kan and Li is the first of the Universal Healing Tao's Inner Alchemy practices. The meditations at this level explore how to let go of a self that is often filled with negativity and move on to experience the Oneness of the Tao. This is accomplished through real love and compassion.

The practices discussed below help us to form the pearl in the body. This is the energy body or soul body, which allows us to harness the power of Kan and Li and can later form the Immortal Spirit body.

The formulas of the Lesser Kan and Li draw fire energy from the heart and water energy from the kidneys and sexual organs; these elements are combined in a cauldron in the lower tan tien. The practitioner learns to create steam, then uses this steam to purify the organs, glands, and channels of the body. The formulas literally steam the sexual energy (ching) into life-force energy (chi) by reversing the location of yin and yang power (see fig. 2.1). This creates an internal energetic steaming machine, which sustains the energetic body known as the soul body. The soul body allows us to harness the power of Kan and Li and is required for the subsequent transformations of the Inner Alchemy practices.

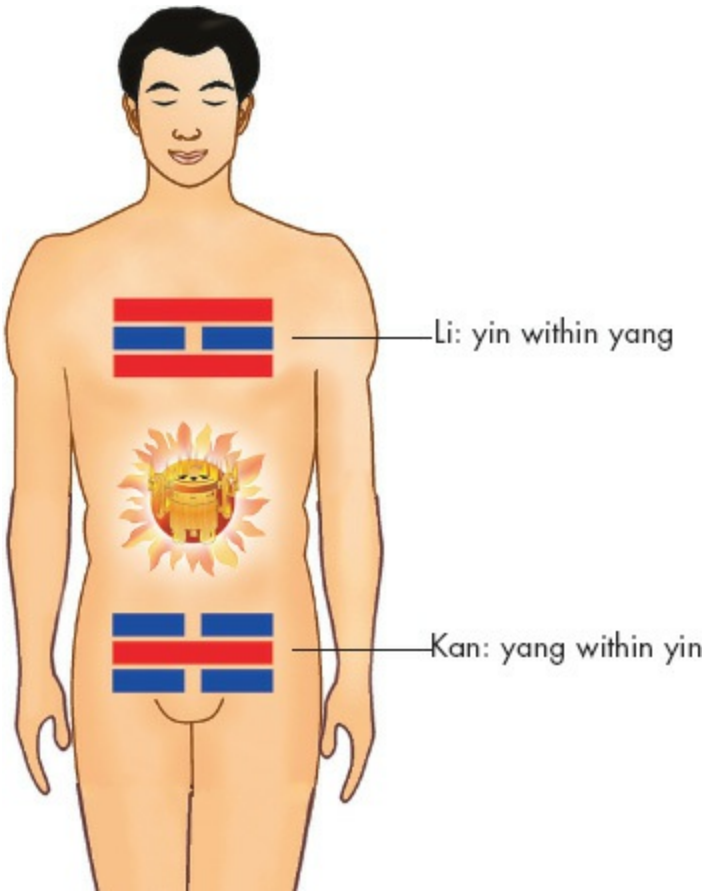


Fig. 2.1. Reversing the locations of fire and water

PRELIMINARY PRACTICES

It is important to clean out the emotions each day so the energies will be pure for the Kan and Li practice. As with most things, regular practice promotes efficiency: what takes an hour to do at the start takes only ten to fifteen minutes later on. What is critical is that you arrive at a simple formula that you're comfortable with and practice it regularly. In addition, students should practice the following meditations before beginning the Kan and Li formulas.

In practice, the formulas are usually integrated and combined, rather than performed sequentially.

The Inner Smile

The Inner Smile meditation activates the positive energy of the organs. Begin with the compassion fire of the heart; then follow the Creation Cycle to the spleen, lungs, kidneys, and liver.

The Orgasmic Upward Draw

As sexual energy is a vital part of the Kan and Li practice, students should be sure to connect with their orgasmic energy with one or two sexual practices. They can then guide this sexual energy to the organs, glands, and brain to charge them up. See chapter 6 of *Healing Love through the Tao* (Destiny Books, 2005) for more detail on the Orgasmic Upward Draw.

Pakua Spinning Practice

Energy spins around us just like it does the planets and the universe, and much of what circulates within our bodies is also spinning. A profound way of attuning to this endlessly spiraling cosmic energy is to spin the pakuas. The pakua is an eight-sided three-dimensional crystal that draws energy from the organs (fig. 2.2). The organ energy needs to be collected, blended, and then refined and condensed until it forms a pearl, which can then be circulated in the Microcosmic Orbit. The pakua spinning practice in *Fusion of the Five Elements* (Destiny Books, 2007) is the same one used in the process of spiraling during Kan and Li practice.

Fig. 2.2. Pakua symbol

Spinning the pakuas creates a powerful vortex that calls in different energies of the body and the cosmos (fig. 2.3). It transforms negative energy and highlights the essential stillness within. In

addition, spinning the pakuas creates a protective field around you, which prevents bad spirits from coming close.

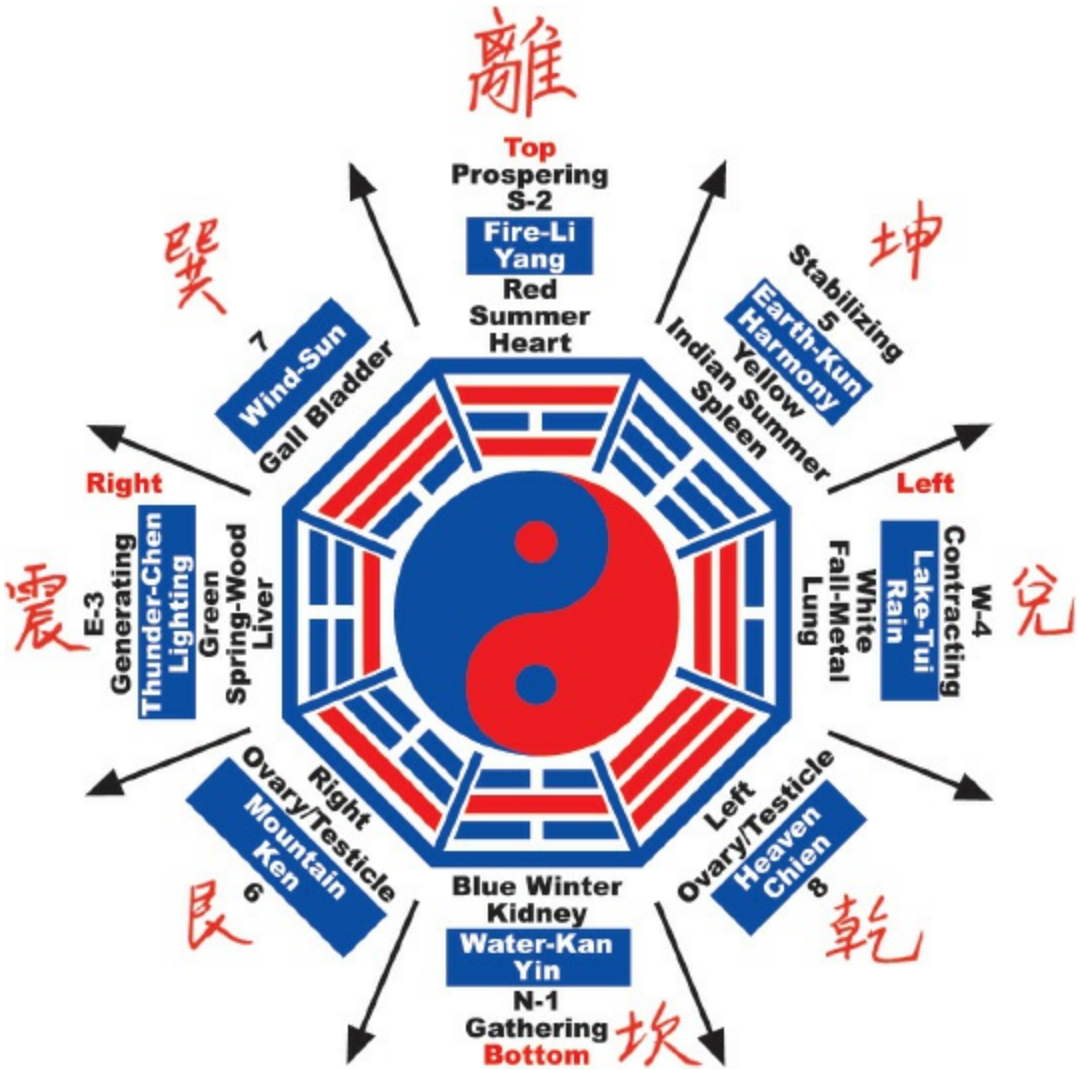


Fig. 2.3. Spinning the pakua energies

Planet and Star Forces

The planetary forces are the powers that come from the planets and stars in our solar system, and from the entire universe. Affiliating ourselves with those forces and then connecting with them has the potential—and indeed the power—to facilitate immortality, preparing the body to free its spirit beyond its physical limits.

Protection Forces

During Kan and Li practice, you need to establish a field of protection in which the advanced meditations can occur. One way of achieving this is to call the sacred animals of the earth and the planets of the solar system to surround you. They will enter and protect you, provided that good intentions are present.

Fusion is a critical element of the protection forces because it cleans and purifies the body and its organs. It facilitates connections and draws out negative emotional energy. Through combining, regulating, and fusion there is a procedure of protection that takes place: when we are purified, we can control our inner forces (see fig. 2.4 below). Pure life force allows us to gain self-mastery.

Use the Fusion practices to draw out, blend, and purify negative energies via the pakuas. When the resulting pearl circulates its refined, balanced, neutralized energy through the Microcosmic Orbit, the

body absorbs this enhanced life force. The pearl is then used to form the energy body.

Once the negative emotions have been drawn out and transformed, the pearl is moved through the Creation Cycle, nurturing the virtues. These qualities are cultivated, blended, and condensed into the pearl, forming the energy of compassion—the essence of the senses, glands, organs, and the mind.

The highly refined pearl can then be used to clear out the Thrusting and Belt Channels, which are required for the transmutation of Kan and Li.

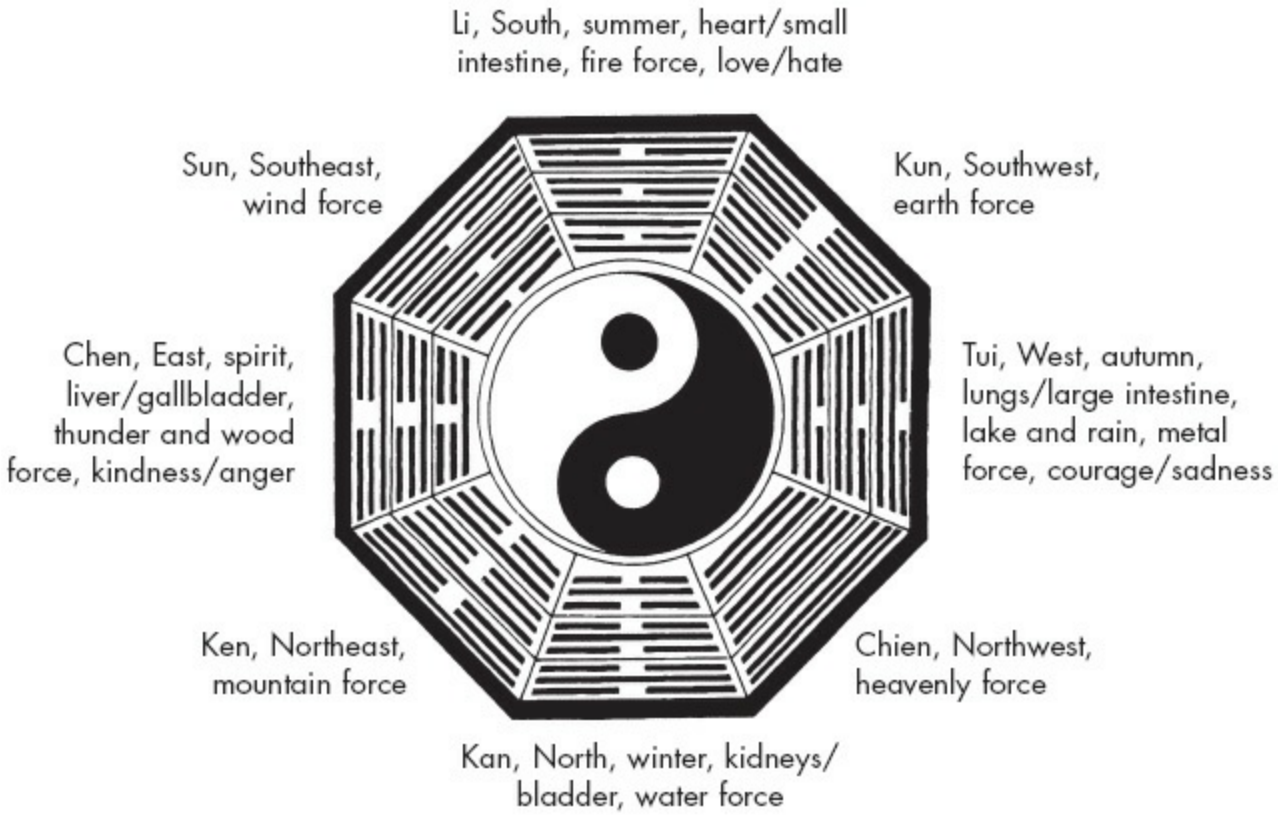


Fig. 2.4. Fusion of the eight forces creates protection.

The Sacred Fire Practice

The Sacred Fire practice collects and merges the three fires of the heart, the kidneys, and the lower tan tien. When the techniques of the Sacred Fire practice are mastered there is an awareness of inner truth, which allows for real and metaphysical happiness.

Collecting the Sacred Fire

1. Inhale deeply, relaxing the spinal cord and letting go of sickness, pain, suffering, and bad emotions such as hatred and revenge. Continue to breathe in this way throughout the meditation.
2. Tune in to the power and electrical current that is the earth force. Next, feel your spinal cord and coccyx extending down to the ground like a tail. It is necessary to be grounded.
3. Become aware of a big fireball in front of you. Use the fireball to light the lower tan tien. The fire burns inside you. This is the tan tien fire (fig. 2.5).

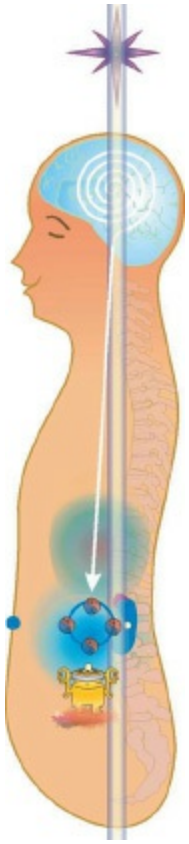


Fig. 2.5. Lower tan tien fire

4. Expand awareness to the universe behind you. Extend your hands to the back, scoop up the fire, and use it to activate your kidney fire (fig. 2.6).

Fig. 2.6. Kidney fire

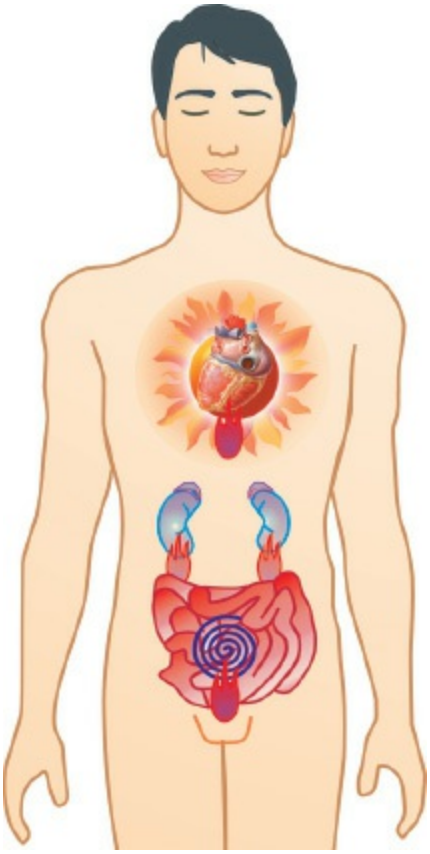


Fig. 2.7. Activate the heart fire.

5. Raise your hands under your armpits and hold two fireballs. Extend your fingers into your heart. Be aware of infinite space on either side, and feel the warmth of your heart fire (fig. 2.7).
6. Join your hands together in front of your heart. The lower tan tien charges the heart with additional energy. Feel the unconditional love and let awareness extend outward to the cosmos itself. Connect the heart fire to the kidney fire, kidney fire to the tan tien fire, and the tan tien fire to the heart fire. Circulate as one large triangular fire (fig. 2.8).
7. Extend your arms in front of you with palms toward your face and the middle fingers extended toward your third eye. Picture a crack at the mid-eyebrow point opening up to let heavenly light shine into the brain and reflect onto the organs. The crown of the head and the heart should be spiraled as one becomes more and more aware of the ever expanding universe and the relationship of all things.

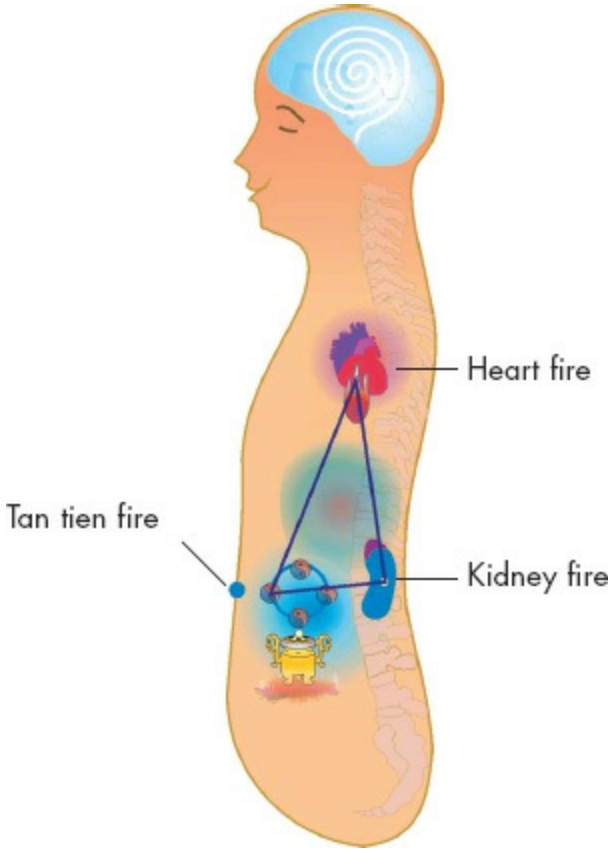


Fig. 2.8. Connect the three fires to create the sacred fire.

THE LESSER KAN AND LI FORMULAS

The following exercises comprise the Lesser Kan and Li practice. They begin by cultivating sexual energy, earth energy, and kidney energy in order to merge the fire and water.

Coupling: Reversal of the Hot and Cold Energies

1. Sit down with legs crossed and pulled in toward the body. Focus on the center of your body and feel the earth force coming up.
2. Now lie down with knees bent. Focus on the navel and cover your eyes. Look into the darkness.
3. Behind the navel and in front of the kidneys a fire is burning. Distinguish the kidneys' cool energy from the hot energy of the adrenal glands (fig. 2.9). Exhale and feel the two forces of fire and water.

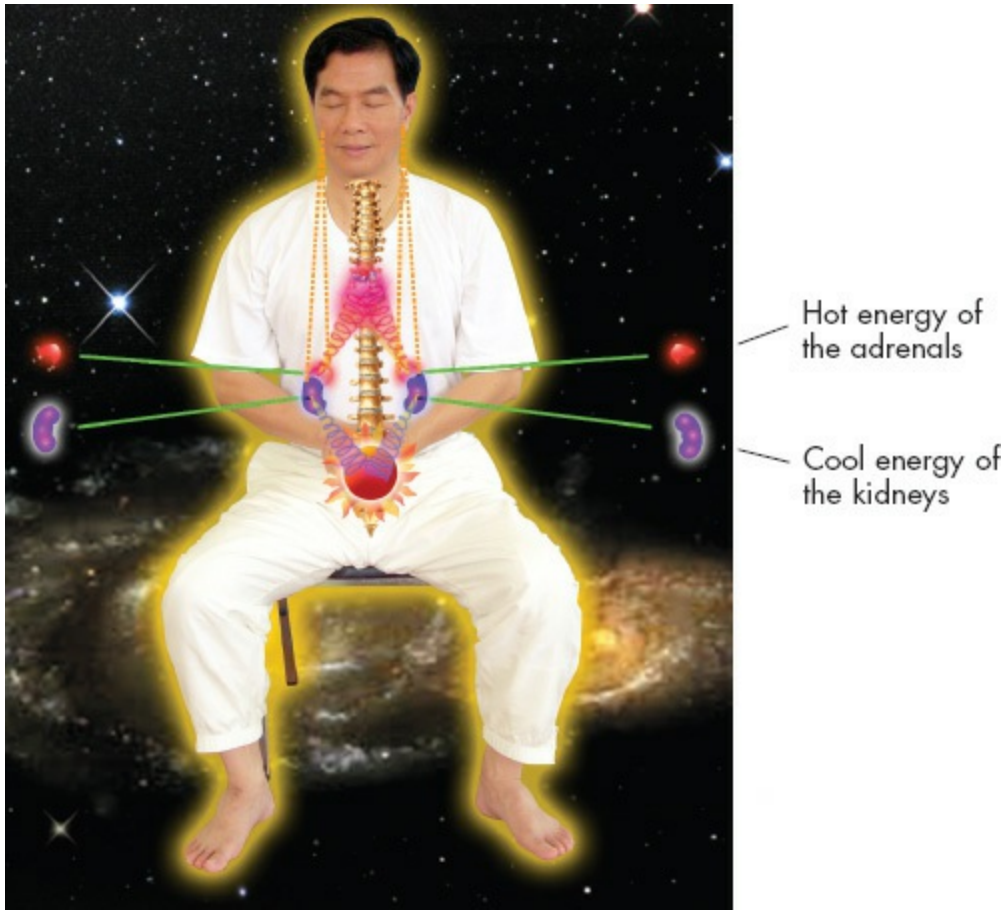


Fig. 2.9. Feeling the forces of fire and water

4. Become aware of your perineum and sexual energy. Form a spherical collection point at the perineum and begin to collect the cold kidney energy there. Melt the glacier in the perineum into water.
5. Become aware of your heart; spiral chi within it. Feel the radiance of appreciation and the combination of ultraviolet light, infrared light, and good virtue energy blending together into a compassion fire.
6. Become aware of the powerful adrenal glands storing ultraviolet light like a volcanic fire under the sea. Collect the hot energy of the adrenals at T11; then send it up the spinal cord to the crown. Next, bring it down the Middle Thrusting Channel to the heart center, and combine it with the compassion energies of the heart and thymus.
7. Slowly draw the hot energies from the adrenals, heart, and thymus into the heart's collection point and establish a pulse there.
8. Divide your attention between the hot and cold energies at the two collection points. Without spilling, bring the hot energy down the Left Thrusting Channel to the lower abdomen and the cold energy through the Right Thrusting Channel up the back to the solar plexus.
9. Move the hot and cold energies into the Middle Thrusting Channel and carefully couple them at the navel. The hot energy/fire is the stove, and the cold energy/water is the cauldron.
10. Establish a heartbeat in the cauldron and allow the kidneys to pulse along with it as you pull up sexual energy. Feel the earth pulsing in synchrony.
11. Breathe gently into the cauldron, feeling the ultraviolet light cooking all the atoms together. Stir the cauldron with your inner eye and feel the steam rise.

12. Feel the sacred water and orgasmic energy rise from the coccyx to the sacrum and then to T11; pour it into the cauldron.

Steaming Practices

Use the steam that is generated in coupling to cleanse and purify your organs, endocrine glands, and channels.

Steaming the Organs

1. Maintain about 95 percent of your focus on the fire and water in the center. Spiral in the fire; then wrap the energy around the kidney.
2. Steam the organs one by one according to the Creation cycle and let them become sparkly diamonds. Move the energy to the collection points (see fig. 2.10 below). Allow the steam to rise and do the work: there is no need to force anything. The organs will transform of their own accord as the kidneys become blue diamonds and the liver becomes green diamonds. The energy from the universe is drawn into the organs.

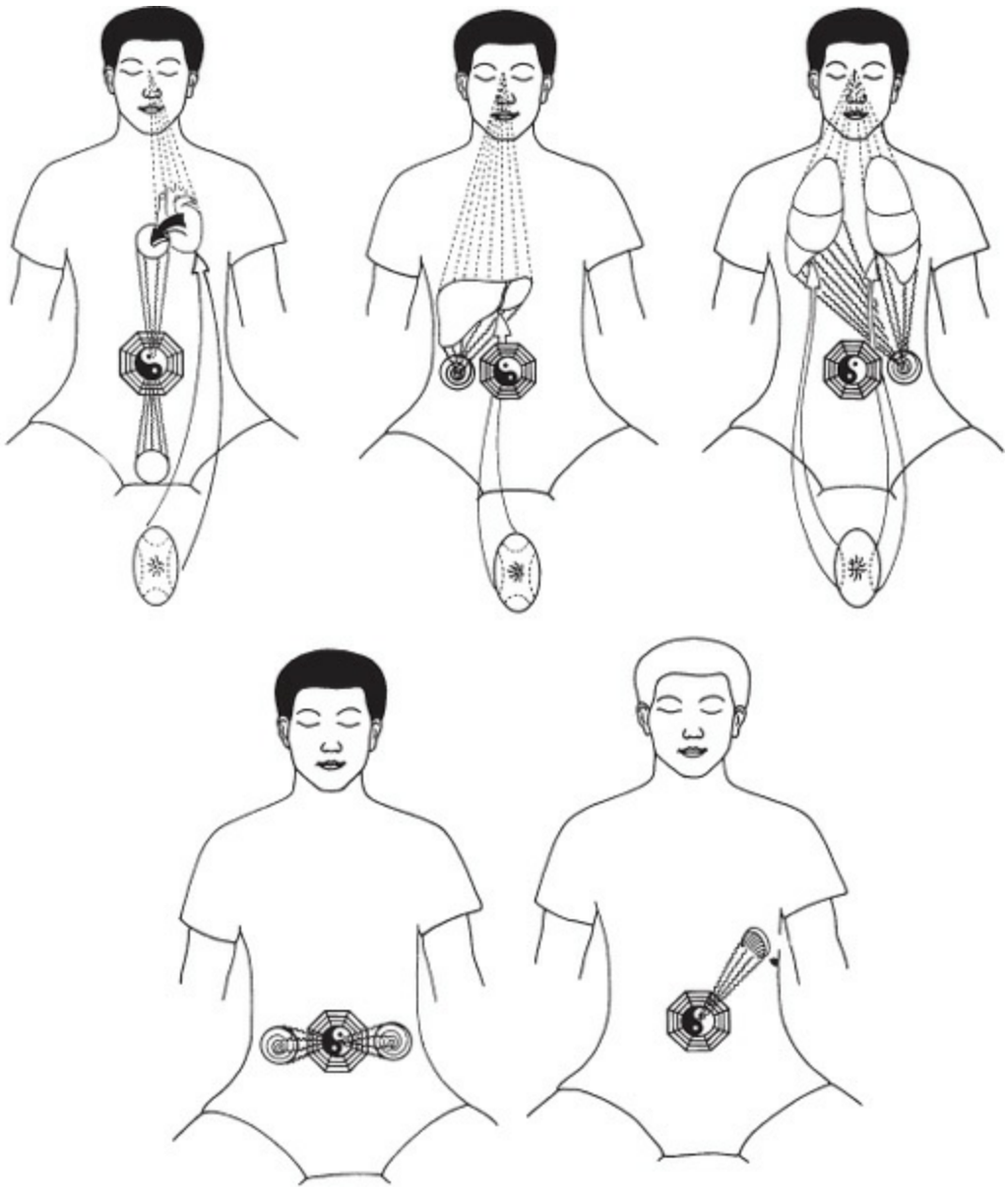


Fig. 2.10. Collection points for energy

These techniques allow the soul body to draw in energy and experience compassion and love. This permits the maximum benefit for steaming the organs. The moist steam, in addition to other things, acts as a literal and figurative cleansing mechanism. The organs are cleansed while the spirit, soul, and mind are cleansed as well. A new and happier life thus becomes possible; one that is free from pain, sorrow, and angst.

Steaming the Endocrine Glands

Our endocrine glands connect us to the energies of the universe. In our bodies, we manifest universal energies as sexuality, facilitated by the secretions of our endocrine glands.

The pineal gland joins us to the universal cosmic energy. From the hypothalamus gland, we cast our soul or spirit upward, and we encounter the descending universal energy. The pituitary gland receives the cosmic force used to set the spirit bodies in motion on the earthly or human plane. While the pineal gland is more significant in terms of sexuality, the hypothalamus and pituitary glands are as important in the circulation of energy.

During steaming, continue to breathe deeply. Also rock the spine to feel the movement of the tailbone.

1. Smile down to your thymus gland (the "virtue gland") and direct steam into it, allowing it to regenerate. Send two-thirds of the available steam into your thymus, and divide the remaining one-third among the other glands.
2. As you use your breath to guide the steam to the endocrine glands, you can also gently rock your spine. Feel the movement of the tailbone and feel it relax. Let go and relax daily to release all negativity, including sickness, pain, and suffering. The more you let out negativity, the more positive essence you can receive.
3. Steam the thyroid, parathyroid, and salivary glands inside the throat.
4. Turn your eyes to the mid-eyebrow point and direct steam into your pituitary gland.
5. Turn your eyes up to the top of your head and steam your pineal gland.
6. Focus on the center of your brain and steam your hypothalamus.
7. Steam your adrenal glands and sexual organs.
8. Connect with the earth force to ground your energy.
9. Feel a golden light ascending and wrapping around the coccyx.
10. Feel the strong earth forces entering your body. Allow this energy to rise to the skull and then lower itself to the sexual organs. Relax and allow this healing universal event to take place.

This power in the skull is related to the constellations and the position of the North Star. In the same sense that the North Star is the center of the known universe, the skull is the uppermost point in the body. That is, the golden light ascends to the skull in a radiant manner connecting the practitioner to Mother Earth. These forces unite as the practitioner begins to release negativity. After the release of negativity, the practitioner has the capability of attaining his or her highest powers.

Steaming the Spine, Lymph, and Nerves

1. Exhale, drawing the cauldron to the perineum; then mentally stir the cauldron, rocking the spine and raising white steam or vapor through the spinal, lymphatic, and nervous systems.
2. Smile into the spine. Gently breathe white steam up and down the spine, into the skull, and into the bones of the arms and legs. Remove sick, negative energy with white blossoms. Let steam clean, repair, and regenerate the spinal cord fluid.
3. Smile into your lymph nodes and vessels. Gently breathe white steam up and down the lymph pathways into the chest, navel area, neck, armpits, and legs, removing sick, negative energy with white blossoms. Let steam clean, repair, and regenerate the entire lymphatic system.
4. Smile through your spinal cord into the nervous system. Gently breathe white steam up and down the nerve pathways into the spine, neck, head, chest, navel area, arms, hands, legs, and feet, removing negative toxins and sick energy with white blossoms. Let steam clean, repair, and regenerate the nervous system.
5. Repeat steps 1–4 all at same time, flowing the white steam through the lymphatic system, spine, and nervous system simultaneously. Use the breath, breathing in and out with the white steam. Repeat 3 times.

Opening and Steaming the Twelve Channels

Meridians are recognized as the routes through which chi streams to sustain, heal, and energize the human body. Viewed as a unity, the meridians constitute the ground substance within which the body itself functions. The body's meridian system is used to facilitate all Taoist techniques including those of Kan and Li. In the representation of the Tao in the symbol below, the wavy line separating the two halves can be thought of as a meridian (fig. 2.11).

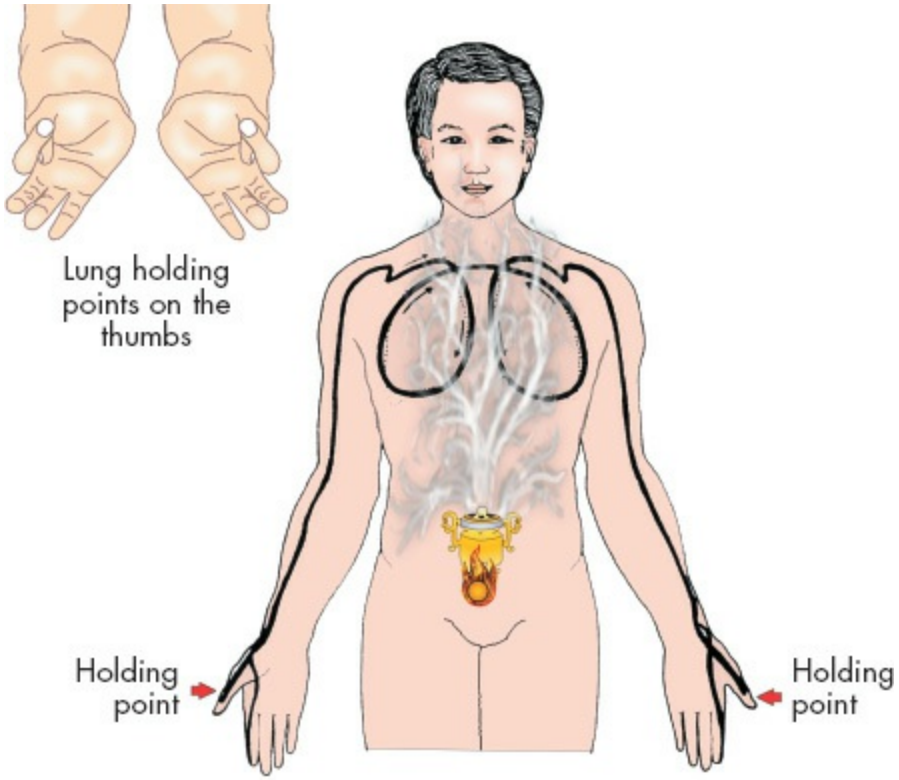
Fig. 2.11. Meridians are represented by the wave-like central line in the familiar *taiji* symbol.

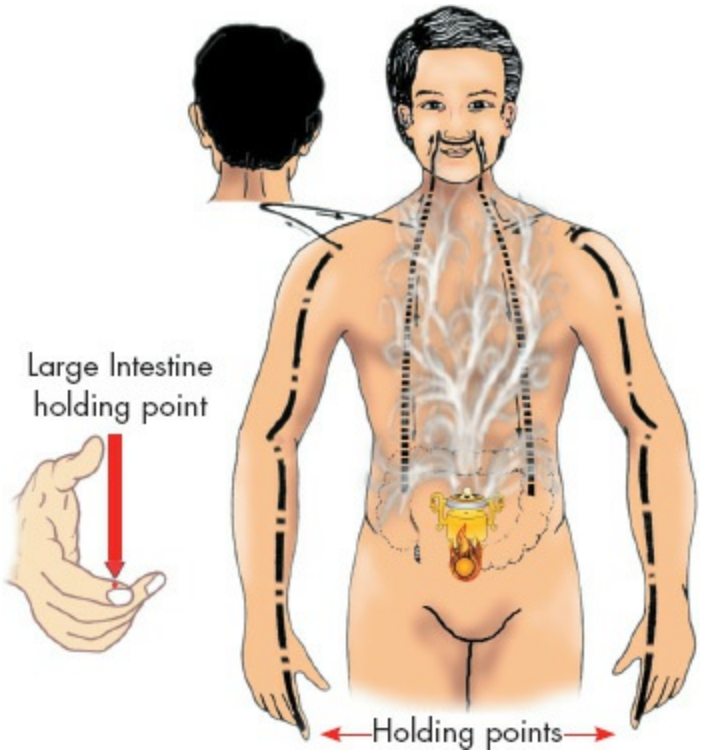
For the following practices, you will need to locate the Jing Well points at the lower corners of the finger- and toenails. With the palms (or soles) down, the *medial* side refers to the side nearest the thumb (or big toe), while the *lateral* side is nearer the pinkie.

Steaming the Lung and Large Intestine Channels

1. Reestablish the pulse at the cauldron and place the tips of your index fingers on the holding points for the lungs: the outer bottom corner of your thumbnails.
2. Mentally stir the cauldron. Rock the spine and raise white steam through the Lung and Large

Intestine channels (figs. 2.12 and 2.13).





3. Breathe white steam through the lungs and the Lung meridian, mentally tracing the channels.
4. Hold the Large Intestine points by placing the tips of your thumbs on the medial side of the index fingers, at the bottom corner of the nail. Breathe white steam into the large intestine and the Large Intestine channel.

As you finish steaming each channel, remember that the next channel begins very nearby. Make a mental connection to the next channel as you shift to its holding point.

Steaming the Stomach and Spleen Channels

1. Mentally stir the cauldron and rock the spine. Raise a yellow steam from the stomach and spleen (figs. 2.14 and 2.15).

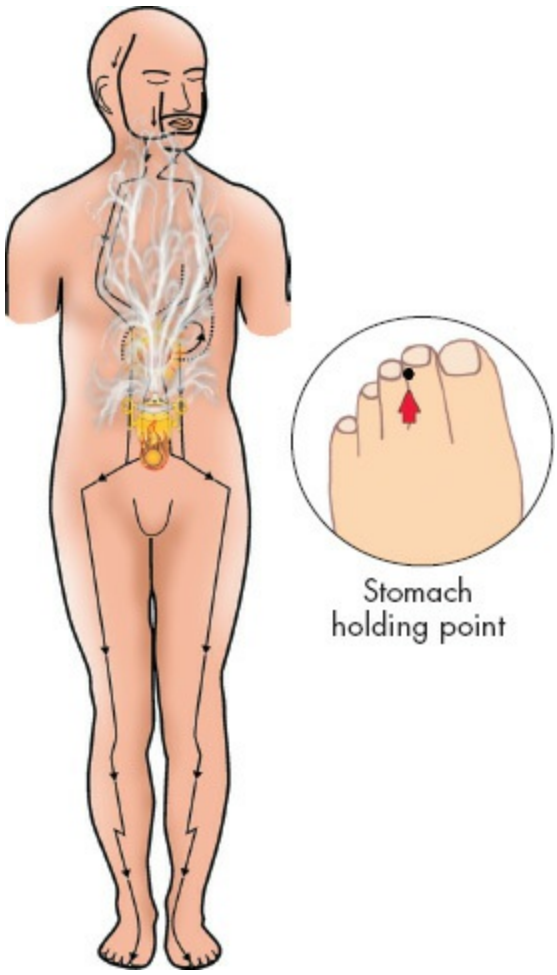


Fig. 2.14. Steaming the Stomach meridian

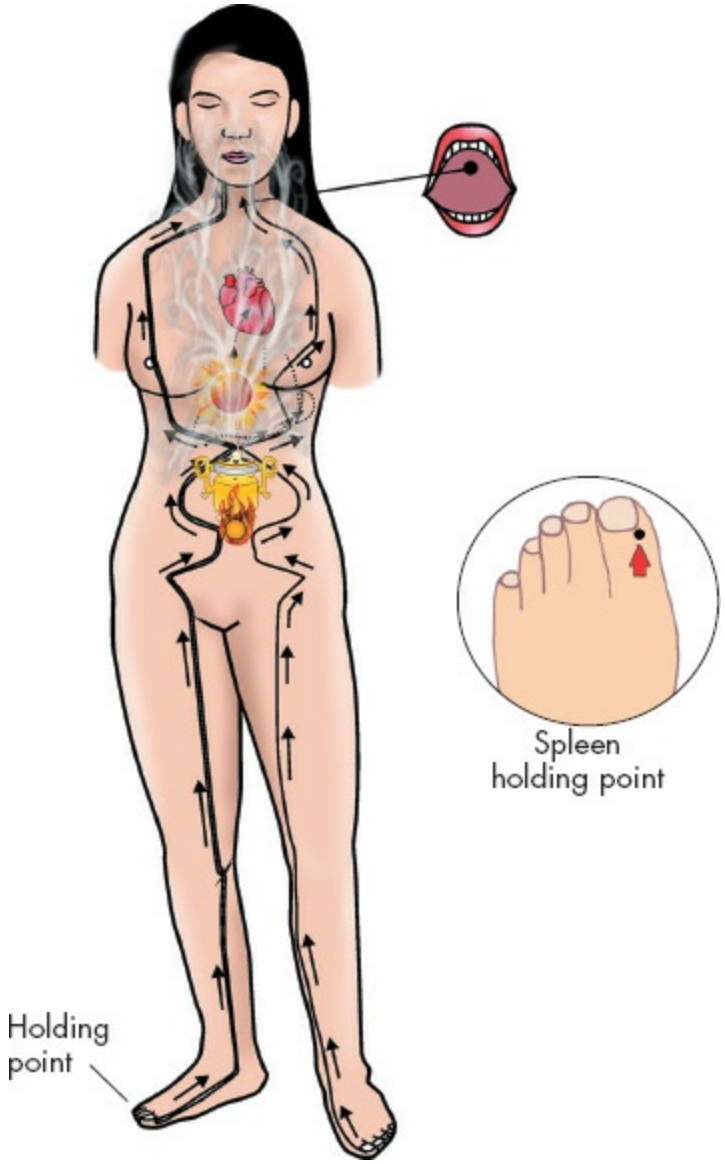


Fig. 2.15. Steaming the Spleen meridian

2. Hold the Lung points with your fingers as you focus your inner eye on the Stomach holding points: the lower lateral corner of the second toenail.
3. Steam the stomach and the Stomach meridian with yellow steam, mentally tracing the channels.
4. Hold the Lung points with your fingers as you focus your mental energy on the Spleen holding points: the inner edge of the big toe, at the lower corner of the nail. Breathe yellow steam throughout the spleen and the Spleen meridian.

Steaming the Heart and Small Intestine Channels

1. Stir the cauldron mentally and rock the spine, raising a red steam from the heart and small intestine (figs. 2.16 and 2.17 below). Hold the Heart points by placing the tips of your thumbs on the medial edge of your pinkie finger, at the lower corner of the nail. Breathe red steam throughout the heart and its channel.
2. Press your thumbs against the lateral edge of the pinkie finger, at the lower corner of the nail. Steam the small intestine and the Small Intestine meridian with red steam.

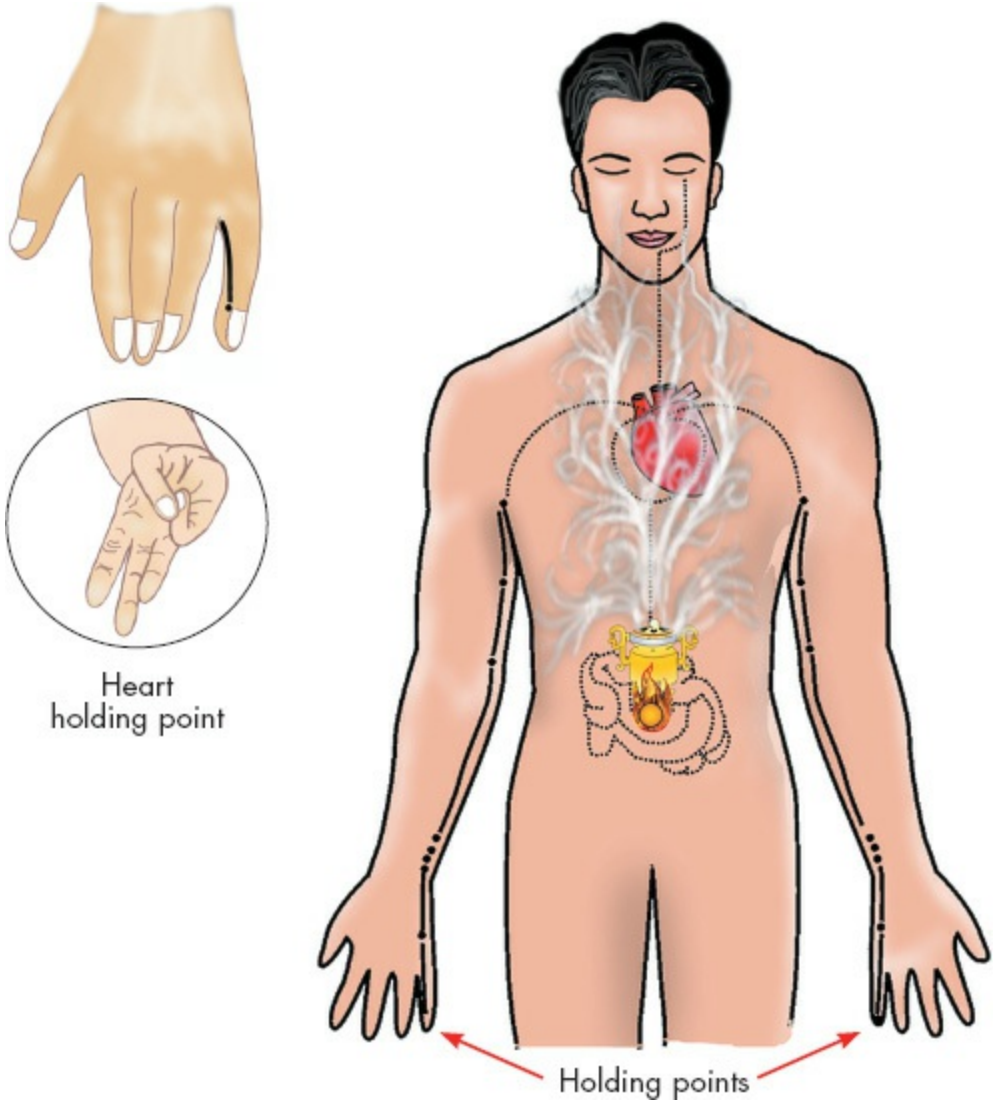


Fig. 2.16. Steaming the Heart meridian

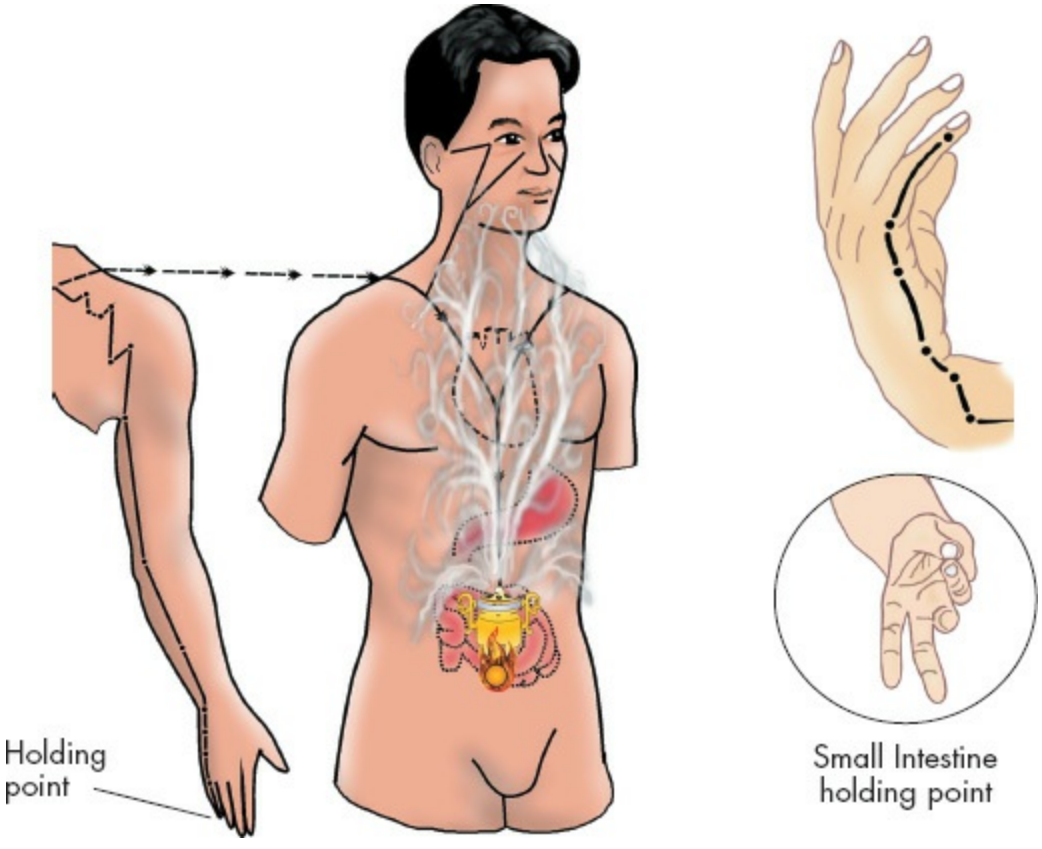


Fig. 2.17. Steaming the Small Intestine meridian

Steaming the Urinary Bladder and Kidney Channels

1. Mentally stir the cauldron. Rock the spine, raising blue steam through the Urinary Bladder and Kidney channels (figs. 2.18, 2.19).
2. Hold the points at the outer edge of the pinkie toe, at the lower corner of the nail—or focus mentally on these points as you hold the Lung points. Gently breathe blue steam through the bladder and the Urinary Bladder channel, repairing and rejuvenating them.
3. Focus on the Kidney holding points—in the center of the soles—as you physically hold the Lung points. Breathe blue steam to the kidneys and the Kidney meridian.

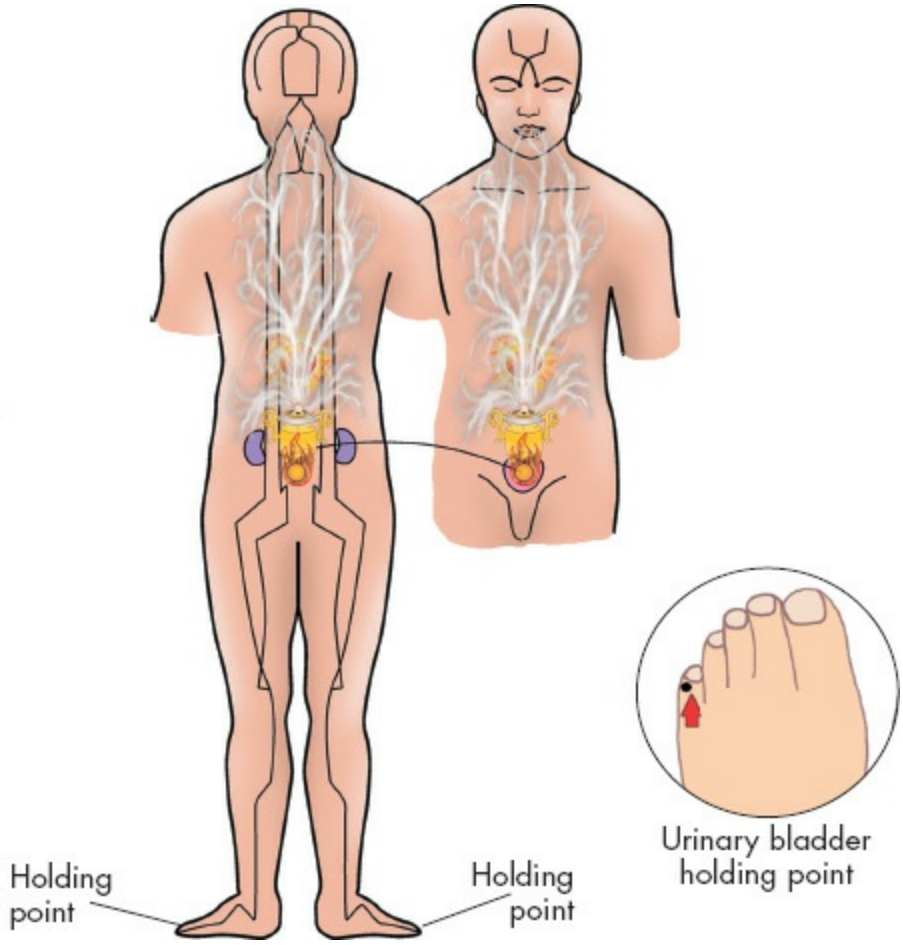


Fig. 2.18. Steaming the Urinary Bladder meridian

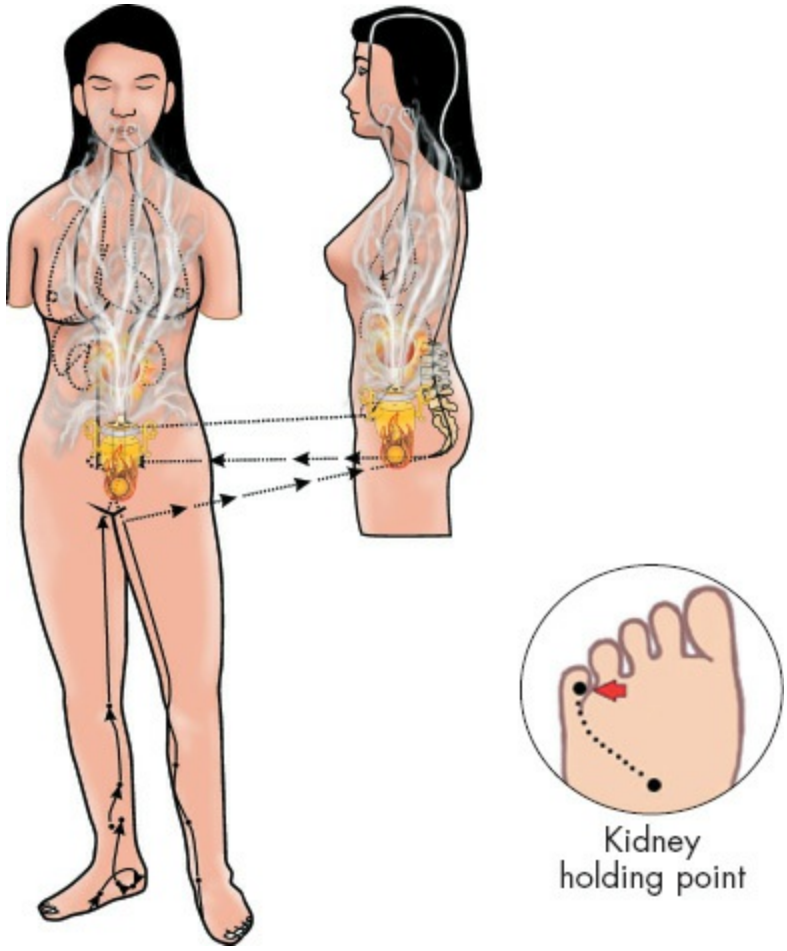


Fig. 2.19. Steaming the Kidney meridian

Steaming the Pericardium and Triple Warmer Channels

1. Stir the cauldron with your mind and rock the spine. Raise purple steam through the Pericardium and Triple Warmer channels (figs. 2.20, 2.21).

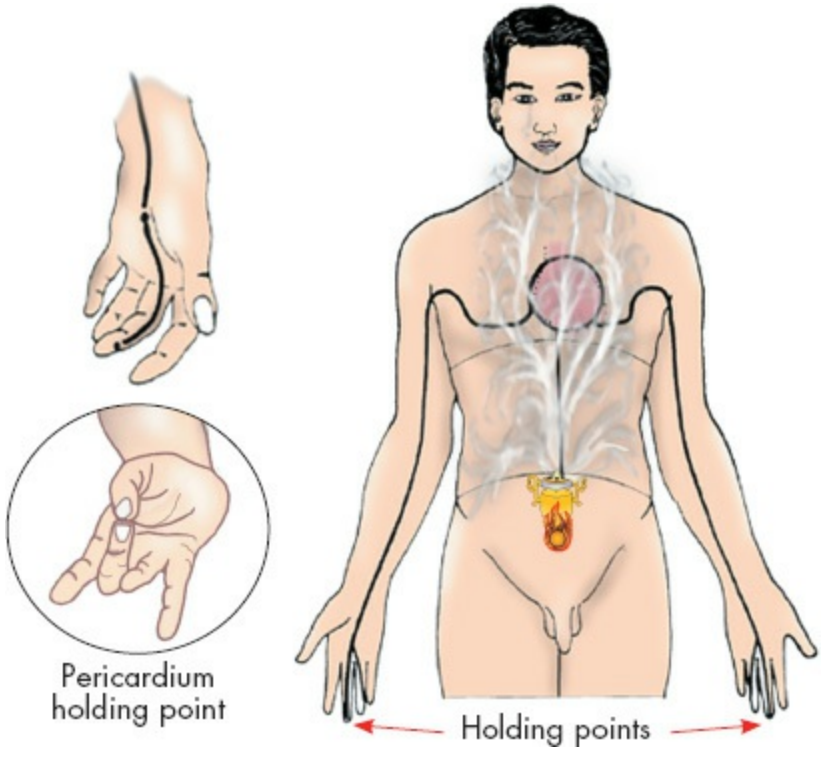


Fig. 2.20. Steaming the Pericardium meridian

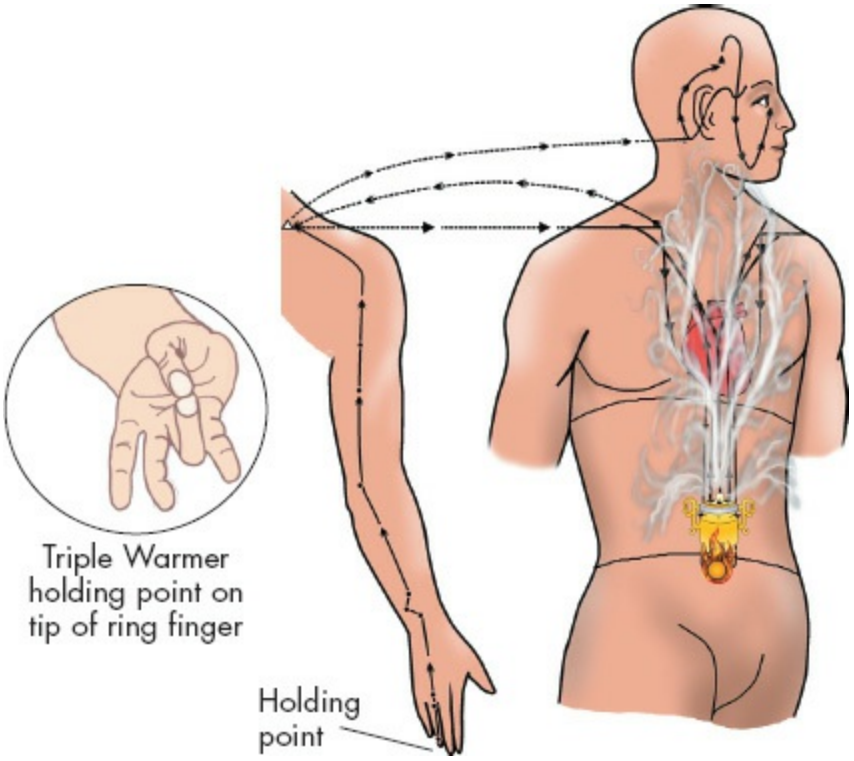


Fig. 2.21. Steaming the Triple Warmer meridian

2. Place your thumbs on the tips of your middle fingers and breathe purple steam through the area around the heart. Then steam the Pericardium channel.
3. Place your thumbs on the tips of your ring fingers and breathe purple steam throughout the upper torso, middle torso, and lower abdomen. Then steam the Triple Warmer meridian.

Steaming the Gall Bladder and Liver Channels

1. Stir the cauldron mentally and rock the spine. Raise a green steam through the Gall Bladder and Liver channels (figs. 2.22 and 2.23). As you hold the Lung points, focus your mind on the Gall Bladder holding points, located on the lateral edge of the fourth toe, outside the lower corner of the nail. Steam the gallbladder and the Gall Bladder meridian with green steam

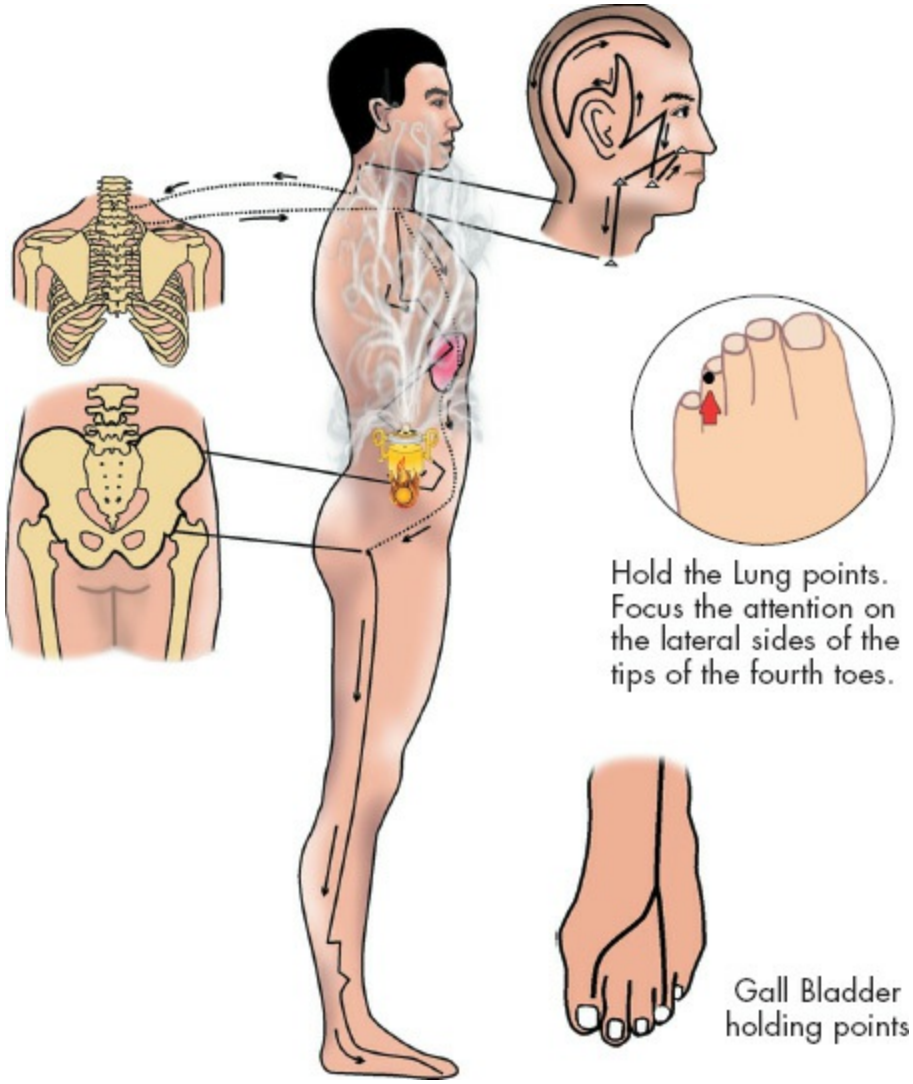


Fig. 2.22. Steaming the Gall Bladder meridian

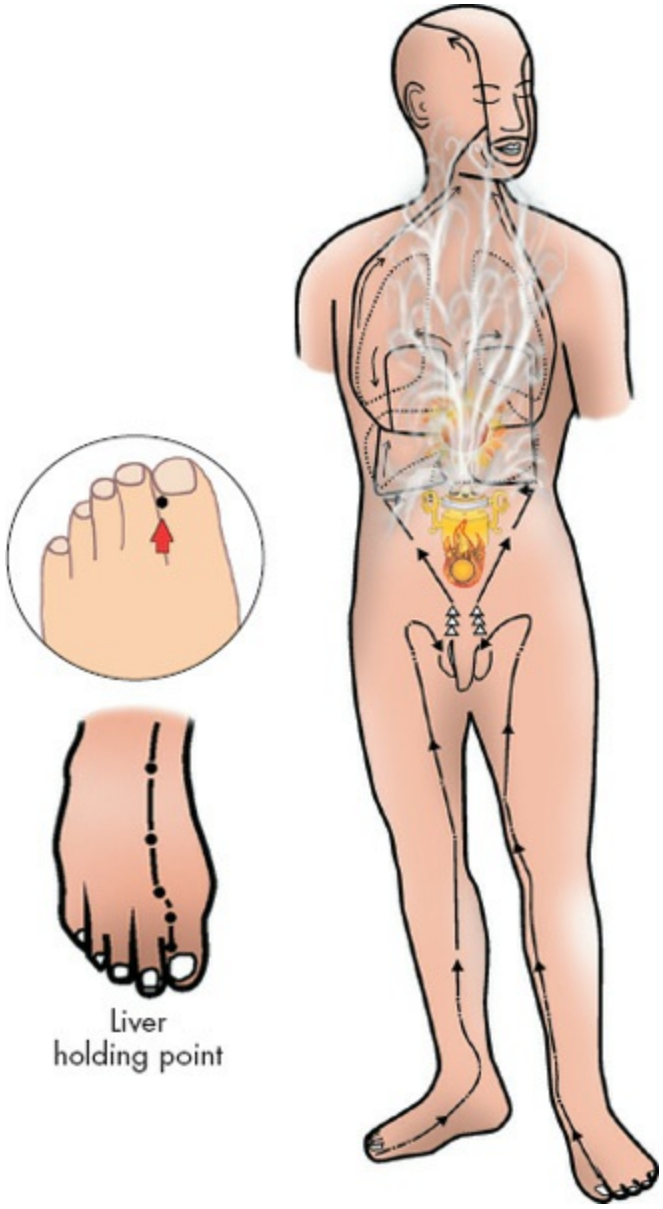


Fig. 2.23. Steaming the Liver meridian

2. Hold the Lung points and focus your mind on the Liver holding points, located on the medial edge of the big toes, outside the lower corner of the nail. Breathe green steam through the liver and the Liver meridian.

Body Pulsing

1. Mentally allow the heart rate to decrease.
2. Direct the steam to the aorta and vena cava and feel it pulse there.
3. Move your hand to gently touch the navel and feel the pulse. This will help assist the heart by moving the blood and chi through the groin and inner ankles.
4. Move your hand to very gently touch the neck, temple, back of the skull, armpits, inside elbows, and wrists; amplify the pulse.
5. As you become familiar with this exercise, begin to synchronize all pulses. By recreating the pulse in other areas, you will eventually be able to transfer the heartbeat up to the energy body.

The Inner Eye

1. In the junction point between the stove and cauldron, make the inner eye. You may begin with it as a point of light.
2. Allow the eye to grow and strengthen and begin to move it out of the stove/cauldron.
3. Eventually begin to direct the inner eye on exploratory missions throughout the various routes: the Microcosmic Orbit, Thrusting Channels, etc.

Self-Intercourse

1. Feel the orgasmic energy in the perineum. Let it radiate up to the pineal gland.

   The pineal gland is yang, but it is balanced by the yin of the hypothalamus, where the awakening of the spirit takes place. Once again, the fusion of the fire and water becomes more than the sum of its parts. The interaction of these glands holds the trigger for the universal life force/Cosmic Chi. This trigger allows access to the energies of the Big Dipper (see fig. 2.24).

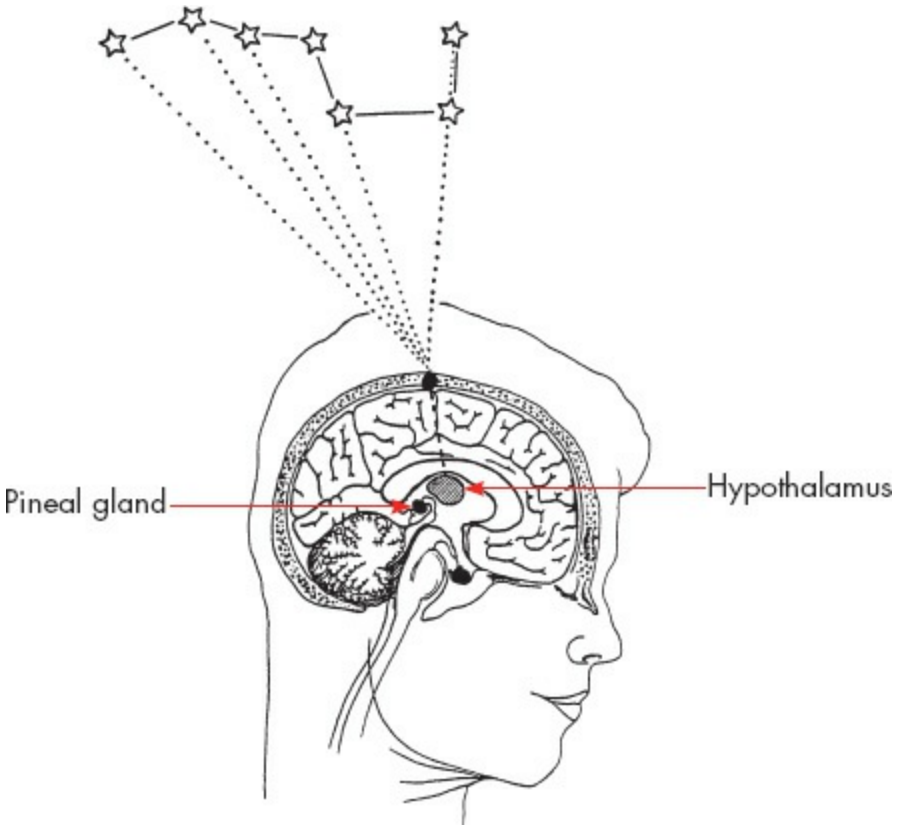


Fig. 2.24. The spirit from the Big Dipper awakens in the hypothalamus.

2. Upon experiencing this orgasm, let it travel toward the center of your physical and spiritual being. Let it come to rest in the cauldron (fig. 2.25).

Fig. 2.25. Circulating orgasmic energy

3. Spiral the orgasmic energy in the cauldron. Feel it forming a new kind of energy, which travels upward.
4. At the same time, feel the protection forces spinning around you. The spinning and spiraling functions should be noted again, as they are fundamental aspects of life and the universe. Self-love and self-intercourse give birth to the immortal self in the womb of the cauldron. The immortal self is the true self.
5. the orgasmic energy reaches what feels to be its peak, seed the cauldron with energy from the liver or the Liver collection point. The liver is said to hold the seed of the Immortal Fetus.

Closing Practice: Turning the Wheel

Each Kan and Li meditation should be ended with this formula, which is a process of collecting refined energy in the navel cauldron to be used in future meditations, including the higher levels.

1. Form a pool of sexual energy at the perineum. Looking straight ahead with your eyes closed, form a mental image of a clock with your eyes focused on its center.
2. Look down into the pool (6:00), and draw sexual energy up into the spine. The steam will travel up the spine, drawing sexual energy with it.
3. Look from the perineum up to the right (3:00), drawing the energy up to T11 where it is refined.
4. Look from the right up to the crown (12:00), and draw the energy there to further refine it at the pineal gland.
5. Look from the crown down to the left (9:00), and draw the energy down either through the tongue or the Thrusting Channels into the cauldron at the navel. Store the energy in the cauldron.
6. Repeat steps 2–5 at least 36 times. The rising steam will eventually flow independently of your

counting. However, maintain the mental revolutions to be sure it reaches the cauldron.

SUPPLEMENTAL PRACTICES

The following practices can be included in the Lesser Kan and Li meditation. Practitioners can also include the Big Dipper practice and the Nine Palaces practice as found in *The Taoist Soul Body*.

Earth Force and Spirit Energy

During the following exercise, one should occasionally rest and remove negative thoughts.

1. Begin deep breathing and touching the navel.
2. Smile to the organs. Move back and forth in a rocking motion on the sitting bones or tailbone and connect to Mother Earth (fig. 2.26).
3. Recall the fire and activate it. The earth's fire activates and energizes everything because it is the source and foundation of the mother of humanity.

Fig. 2.26. Rock the spine and loosen the lumbar region with the Inner Smile practice.

4. Begin to spiral into the perineum. This assists with the proper activation of the fire in all of the organs.
5. Extend downward into the earth—one body-length, then two—while becoming more and more aware of the source of the earthly side of being. Descend for as long as it feels comfortable and free from stress with no overextension. Emphasize the steaming in the center of the abdomen while gathering the fire-element forces.

Great Spirit of Four Directions

When the soul and spirit are strong, there is a merging or marrying of the spirits of the directions (fig. 2.27). Each reunion improves us as a moral and upstanding person—one who is loving, compassionate, and kind.

Fig. 2.27. Connecting with spirits of the directions

1. Gather the chi from the earth and spiral it upward into the scrotum/ovaries and perineum. In this process, energy from one's spirit bodies below is consciously moved upward.
2. Feel the great spirit of the North contacting the blue spirit of the earth. Initiating this process with good intentions is critical in order to have beneficial energy. Allow the spirit of the North to couple with the blue spirit of the earth.
3. Feel the great spirit of the South coupling with the red spirit of the earth.
4. Allow the great spirit of the East to couple with the green spirit. We become stronger and stronger.
5. Let the heart expand to the West and let the spirit of the West couple with the white spirit of the earth.
6. Feel the center. Let it couple with the yellow spirit of the great Mother Earth.
7. Feel all the spirits merging together.

3

The Greater Enlightenment of Kan and Li

Building the Immortal Fetus

In the practice of Greater Kan and Li, the adept cultivates the spiritual embryo—the "Immortal Fetus" that represents the beginning of enlightenment. The spiritual embryo is formed as the result of the coupling of yin and yang in the process of self-intercourse. As this embryo is nourished, it grows into a baby and then into the Immortal Spirit—that part of our being that is capable of consciousness outside of ourselves.

Whereas the Lesser Kan and Li practice purified the organs of the body and pulled their energies into the cauldron at the navel, the Greater Kan and Li practice expands to include the energies of the earth and heaven. These powers or chi energies—drawn from earthly sources like wood, earth, flowers, and animals and from cosmic sources like the sun, moon, and stars—are added to the primary powers of an individual's own body. This is done in an outward fashion, while the movement in the Lesser Kan and Li is more inward. By tapping higher sources of energy from nature, the practitioner reaches a higher level of consciousness (see fig. 3.1).

Fig. 3.1. Draw in higher sources of energy to achieve a higher level of consciousness.

In the iron cauldron at the solar plexus, the various energies are purified into essential water and fire (Kan and Li). Mother Earth or yin power and Father Heaven or yang power are blended transferring goodness and chi to the soul and connecting the practitioner to the heavens while grounding him or her in the earth. This process is called the formation of the spiritual embryo.

ELEMENTS OF GREATER KAN AND LI PRACTICE

The basic practice of Greater Kan and Li shares many elements of the earlier UHT practices. There are, however, some unique refinements. As one moves up the ladder of Being toward immortality, there is an opening for more complete fulfillment. Total love and compassion are closer as one moves nearer to cosmic unity. This opportunity is facilitated both bodily and spiritually or, more precisely, by recognizing that there is actually no metaphysical distinction between the body and mind. Metaphysical dualism, predominant in the West, is an illusion and barrier to immortality. Distinctions in the nature of reality might be useful at times, but they have no metaphysical substance. The hallmark of Kan and Li practice is the fusion of such dualisms into a unified whole.

Certain elements within the Universal Healing Tao system have been found to encourage the deep

meditation and physical openness that are essential to the birth of the Immortal Spirit. Brief discussions of some of these elements appear below; readers are encouraged, however, to refer to *The Practice of Greater Kan and Li* for more detailed explanations and practices.

Environment

Surroundings matter a lot: good air, good water, and good food purify and maintain the body and are therefore crucial to an effective meditation practice. The relationship of the environment to the Taoist five elements is very clear. Taking care to maintain a proper and clean existence is precisely what makes one's being more receptive to the proper mental and spiritual perspective. Fundamentally, this means meditation, nutrition, and exercise: good chi, good heart, and good mind. This approach, facilitated by the darkness retreats at Tao Garden, carries on the philosophy and techniques outlined in the Lesser Kan and Li. Ultimately there is a transcendence of all physical and mental boundaries This practical method works the chi or life force as it permits a flowing of energy through the meridians of the body.

Positive and Negative Emotions

Taoism teaches that positive and negative feelings are linked to specific organs in the body (fig. 3.2). Being healthy entails an awareness of the power of emotions inside one's self. Everyone experiences negative emotions from time to time, but the secret is to transform those emotions into virtuous feelings. The ancient masters taught that everyone is born with the virtues of love, kindness, compassion, and righteousness. As we grow older, however, the toll of daily life and its various stresses begin to infringe on a person's fundamentally good nature. Issues like fear, anger, restlessness, worry, unhappiness, and sorrow start to enter our being. Emotions such as this have destructive effects on every part of a person's life, altering the mental, spiritual, and physical reality.

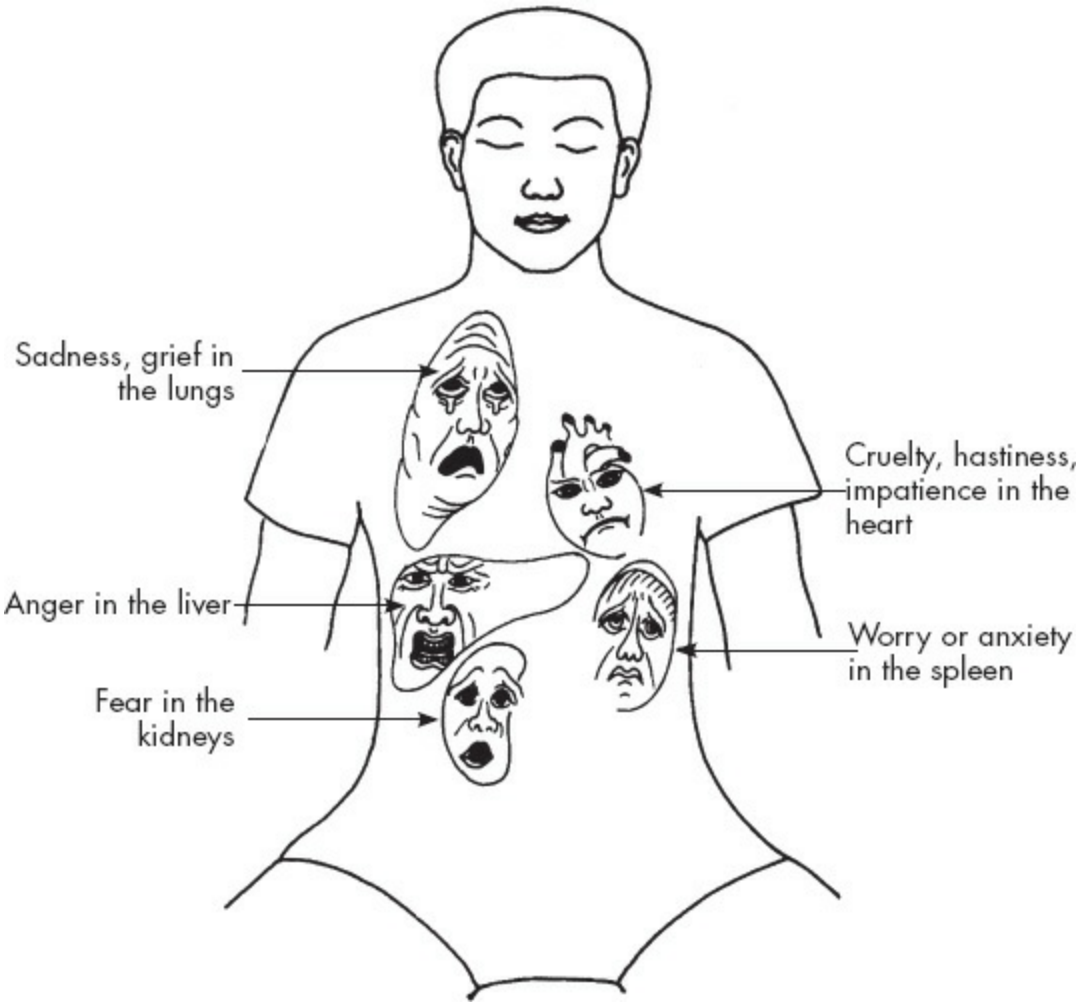


Fig. 3.2. Organs correspond to specific feelings.

It is possible to build up strength to handle negativity. This is done through proper breathing, meditation, and the Inner Smile practice.

Releasing Negative Emotions

1. Begin deep breathing. At the same time, rock on the tailbone and loosen the lumbar spine.
2. Work it up the spine to the neck and then the head. Feel relaxed and let go. Everyone should make it a habit to relax and let go daily. Forgive, forget, and release.
3. Let all negativity go down to Mother Earth; including problems, sickness, pain, and suffering.
4. Feel the feet connect. Expand down into the ground and spiral in a counterclockwise direction.
5. Rock gently. Smile and be happy.

Spiraling

Spiraling is done in an inward fashion. Energy, however, is drawn from the outside in. We then condense the energy to form pearls and crystal diamonds. The inward journey is never finished; it is infinite. This is, in a manner of speaking, a metaphor for the journey of self-discovery that is the essence of the Taoist Immortality practices.

Spiraling Practice

1. While maintaining silence, spiral and breathe while blending and transforming the energy of the heart and kidneys (see fig. 3.3).
2. As the heart pakuas spin, they expand ring by ring, radiating unconditional love and compassion from the center of your being out into the universe.

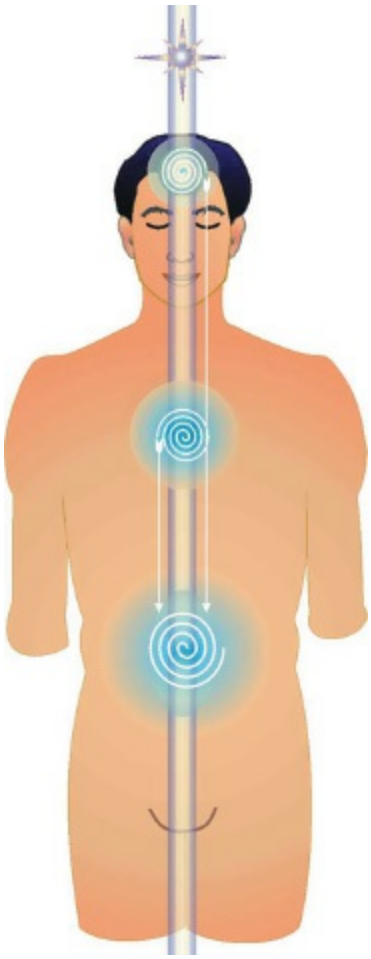


Fig. 3.3. Spiral the heart and kidney energy.

3. Use the love and joy in your heart to facilitate the removal and transformation of negative emotions. The complete energy snared in these negative feelings needs to be let go. The heart and kidney energies should be spiraled until they become a unified shiny, golden energy.
4. It is important to remain aware of the earth force coming up into the center of your being and extending upward. As you move higher and higher you gain more awareness.
5. Use the pakua to collect the energy; then wrap it around the Crystal Room.
6. Activate the compassion fire and recognize the multi-orgasmic energy. The energies enter the heart, which is the organ that experiences the unconditional love. Each time more energy is gathered, the different planes of energy enter one's being.
7. Now lie down, while continuing to focus and spiral in the center. Feel the energies coming in to your body and crystallizing.

The more you relax downward into the ground, the more clearly you will feel the earth forces, which can then assist you in acquiring the other forces.

Water and Fire

Like all of the Kan and Li practices, the Greater Kan and Li purifies water and fire energies before blending them in the cauldron.

Water Energies

In the Lesser Kan and Li practice, water energies were drawn from the sexual fluids of the kidneys. The Greater Kan and Li practice combines that kidney water energy with yin energy drawn from the earth.

The earth itself is essentially a big cauldron. Covered by water, it produces the steam of life. In Taoist practice, energy from the earth bubbles up through the soles of the feet (fig. 3.4). Practitioners can actually feel this effervescent energy as it enters the feet at the acupuncture point Bubbling Spring. In the Greater Kan and Li practices, the practitioner can send a pearl down into the earth to connect directly with earth's energies.

Fig. 3.4. Earth energy bubbles up through the soles of the feet and connects to the universe.

Fire Energies

Fire energies exist under the seas, at the center of the earth. These fires are connected to the fires of the kidneys and lower tan tien. The imperial fire of the heart also adds its energies to create the sacred fire. These fires were first merged in the Lesser Kan and Li practice.

The Greater Kan and Li meditations also connect to the fire energies of the sun, which are drawn into the solar plexus cauldron and blended with the other fires (fig. 3.5).

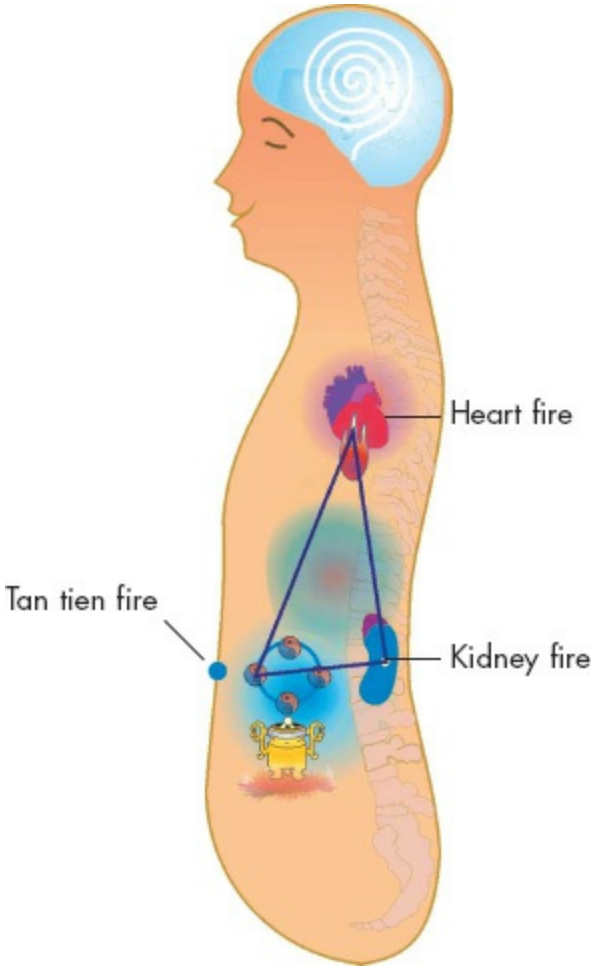


Fig. 3.5. Fire energies

Connecting to the Earth Animals and Spirits

In the Greater Kan and Li practice, energy is drawn from many sources, including the earth's animals and plants (fig. 3.6). The student can send a pearl down into the earth to connect with animal spirits. Practitioners can also connect with plants and the purified organ energies known as the virgin boys and girls.

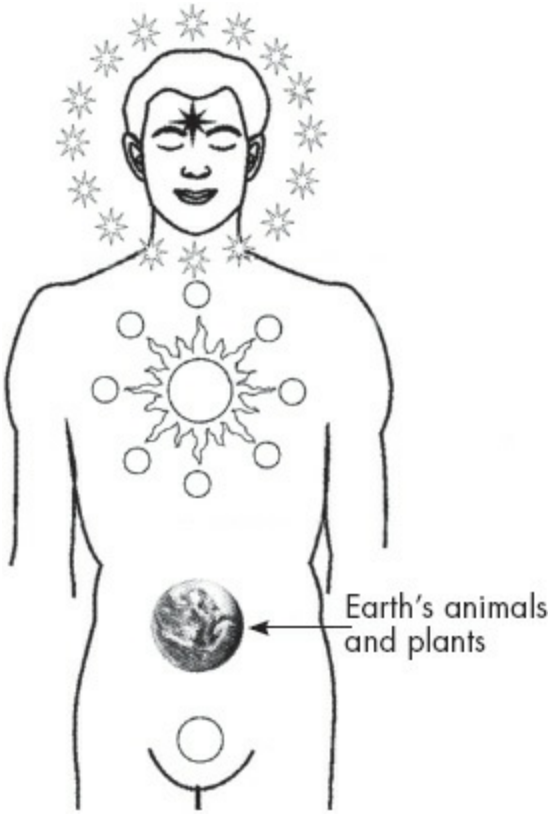


Fig. 3.6. Energy is drawn from many sources, including the earth's animals and plants.

Connecting to the Stars and Planets

During Kan and Li meditations, the sun—which represents the heart and fire—will be on the left side of the cauldron, and the moon—representing the kidneys and water—will be on the right. The Pole Star is in the spleen, which corresponds to the middle of the body. The Big Dipper wraps around the spleen since the spleen stands for the center of the body.

Sun and Moon

The practitioner can connect to the sun and moon in various ways (fig. 3.7). Below are simple forms of the Sun and Moon practices. For more detailed versions of Sun and Moon practices, see*The Practice of Greater Kan and Li*.

Fig. 3.7. The sun is yang and represents heaven while the moon is yin and represents Earth.

Sun Practice

1. After sunrise, begin with the Inner Smile practice.
2. at the sun with eyes closed, perhaps blinking occasionally. Let the rays of the sun enter your body and warm each and every part of it. Feel your body absorbing the cosmic nutrients (fig. 3.8).
3. Look at the sun, blink, and shut the eyes again. Let the sun warm and nourish each of the organs.

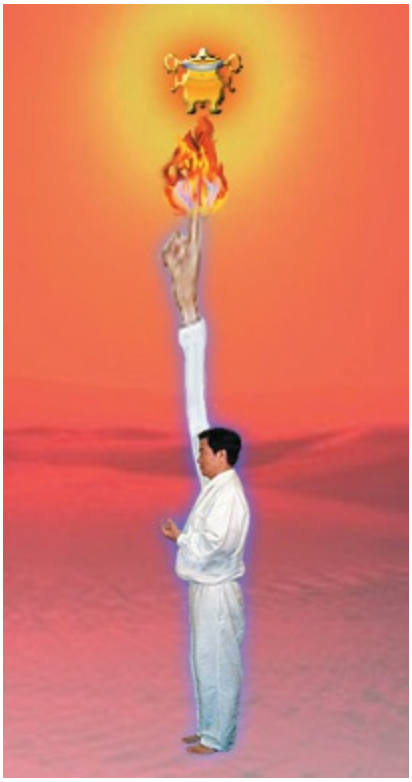


Fig. 3.8. Drawing fire energy from the sun

Moon Practice

Collect moon energy in proportion to the sun energy you've collected, in order to balance yin and yang energy.

1. Sit facing the moon and begin with the Inner Smile practice.
2. Do not blink. Absorb moon energy until tears form or the eyes heat up.
3. Draw moon energy into the eyes and into the mouth. In the mouth, mix the moon energy with saliva.

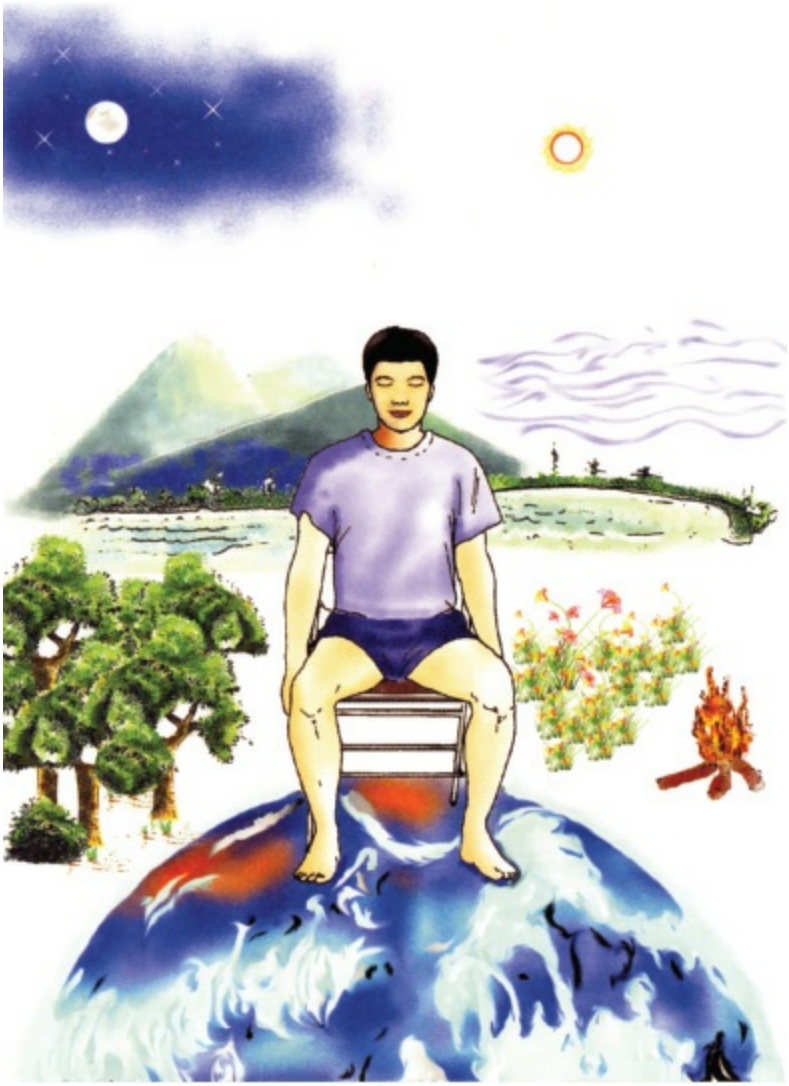


Fig. 3.9. Moon energy can be stored in all the organs.

4. Swallow (gulp down) the saliva into the Thrusting Channel and store the moon energy in the organs and the perineum (fig. 3.9).

Self-Intercourse

Self-intercourse is related to what is called the "first love." There is an explosion, which can be experienced as breaking through boundaries. One experiences and recognizes the light (fig. 3.10). The pineal gland opens to allow the light to shine through; the practitioner draws upon the energy from the earth. One experiences love and then creation of the Immortal Fetus.

With proper nurturing, the infant is born and we watch the child grow up. The result is a feeling of purpose in life. Many people drift and seem to have no purpose or direction. Having a baby should change this aimlessness and permit a person who is lost to find a direction. This baby is the Immortal Child within everyone.

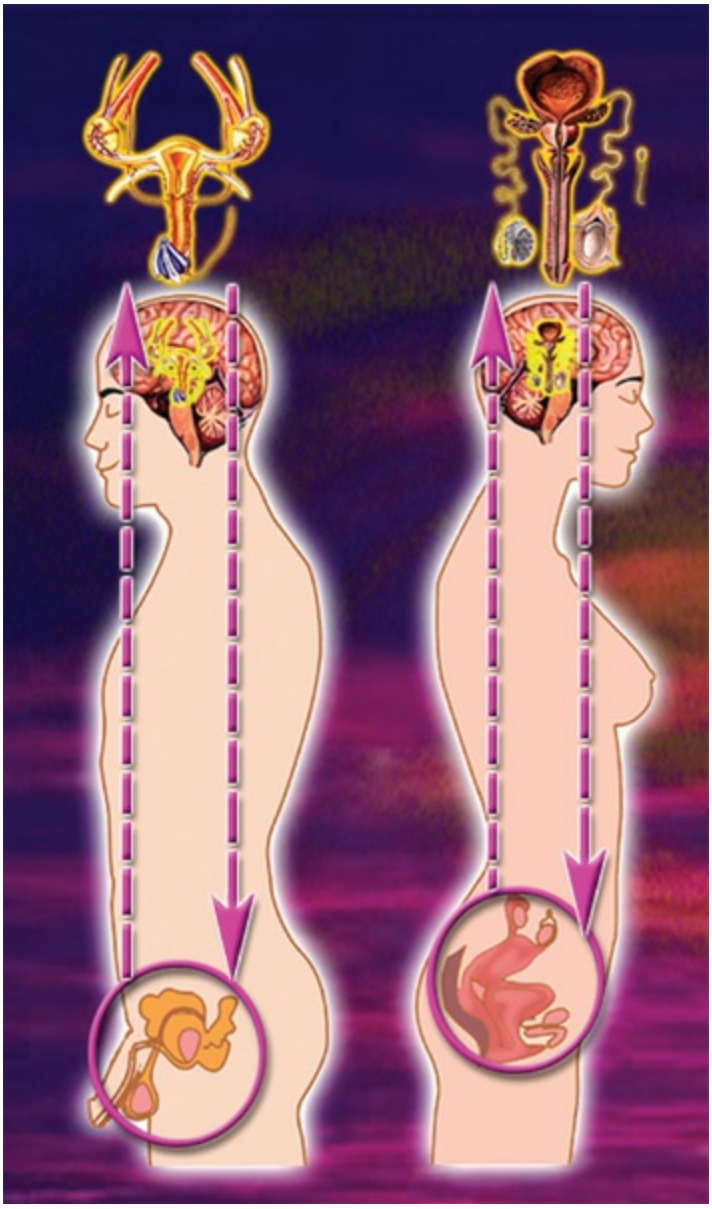


Fig. 3.10. Self-intercourse opens the pineal gland and initiates self-awakening.

In time, the practitioner can feel his or her energy body—his or her own personal chi. As the practitioner progresses and cultivates spiritually, his or her own internal spiritual energy grows. There is a transformation of consciousness and a true merging with the Eternal Tao becomes possible. Oneness is achieved. When this takes place there is a merging with other spirits. This comes about with maturity because only then can reunification with other spirits take place. There is a distinct movement in the direction of enlightenment. Getting in touch with the self is the key and the initial step. There is a true and essentially literal self-awakening.

Creating and Nurturing the Spiritual Body

After coupling the Kan and Li energies in the solar plexus cauldron, a spiritual body can be formed and projected out through the crown (fig. 3.11). First one feels a fetus, then a baby, and then a child. This is the Immortal Child and it provides the gate for the Immortal One. You can picture an Immortal Child above you and feel the energy. Chi ascends to feed this Immortal Child. You can feel a frequency starting in the heart and moving upward. You become connected to your environment. This opens the door for starting the journey.

One can be told about enlightenment or read about it, but it is something that must be experienced

personally. We reach a state where we say, *"I know now."* There is awareness that the soul and spirit have fundamental importance. The organs and body are transformed into chi and there is a closer movement to spirit. The spirit has intelligent energy.

Heavenly energy is associated with the spirit body. On the other hand, earth energy is associated with the physical body, while tan tien energies are the soul bodies. The true practice of Kan and Li thus results in whole-body enlightenment and incorporates an awareness of all three bodily manifestations. It should be noted that such meditation is not a total turning inward, but it extends outward from an individual's being as well. The outward extension can be seen as a reaching and communing with nature and the universe.

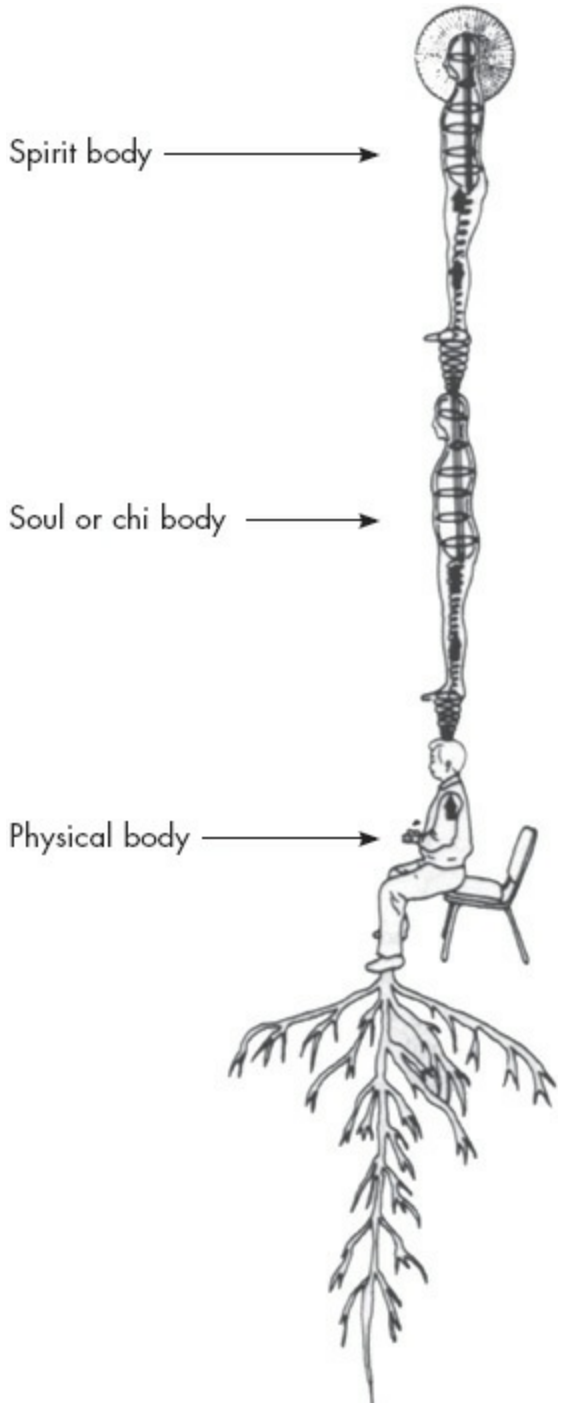


Fig. 3.11. The physical body, the soul/energy body, and the spirit body

THE PRACTICE OF GREATER KAN AND LI

At this stage of the practice, the student establishes a cauldron in the region of the solar plexus (fig. 3.12). Steaming is utilized to purify the energy from the organs, after which energy is gathered from many sources, including the earth, plants, and animals. All of the energy from the various sources needs to be collected and purified. This is profoundly important and one of the cornerstones of the Greater Kan and Li. Energies are then gathered from the sun, moon, and stars and collected into the perineum and the Crystal Room.

The organs that have been steamed turn into crystals and diamonds. Additionally, a condensation takes place: steam goes upward, condensation goes downward. The energy is collected in the cauldron in the solar plexus, where it is reunited with the earth spirits. Reunification allows you to become an improved person. The higher up you can establish the cauldron, the more refined your energies become. The most important part, as with most things, is that you set up the right intentions: this practice is essentially an invitation to good spirits and a virtuous life. It is a spiritual networking that helps bring on maturity and the knowledge and wisdom that education brings.

Greater Kan and Li Meditation

Natural deep breathing is both restorative and rejuvenating, and it is one of the key practices of the Greater Kan and Li. Proper exhalation rids the practitioner from stress and hostility, as well as other barriers that prevent transcendence and understanding.

While practicing the Greater Kan and Li, remember to smile and rotate the hips from time to time in order to keep the circulation of chi in the body active. This aids in moving the energy upward to the mid-eyebrow and crown, and then into orbit (fig. 3.13).

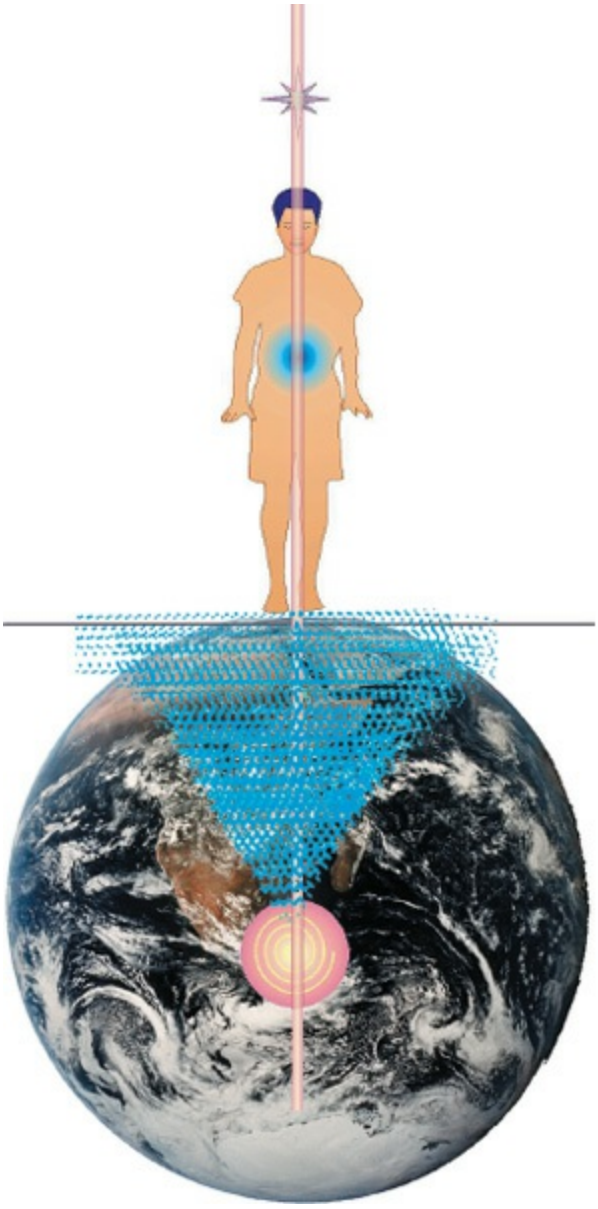


Fig. 3.12. Cauldron at the solar plexus

Fig. 3.13. Rotating the hips helps to spiral the energy upward to the crown.

1. Begin to rock the lumbar region so that it loosens, then slowly move up the spine and into the neck, loosening and relaxing. As you rock, cultivate an attitude of forgiveness. Forget negative experiences and let them go. All this negativity goes down into the earth. Continue rocking from the coccyx or sitz bones, and maintain good posture. Use natural deep breathing to expel negativity and unhealthy thoughts and feelings (fig. 3.14).

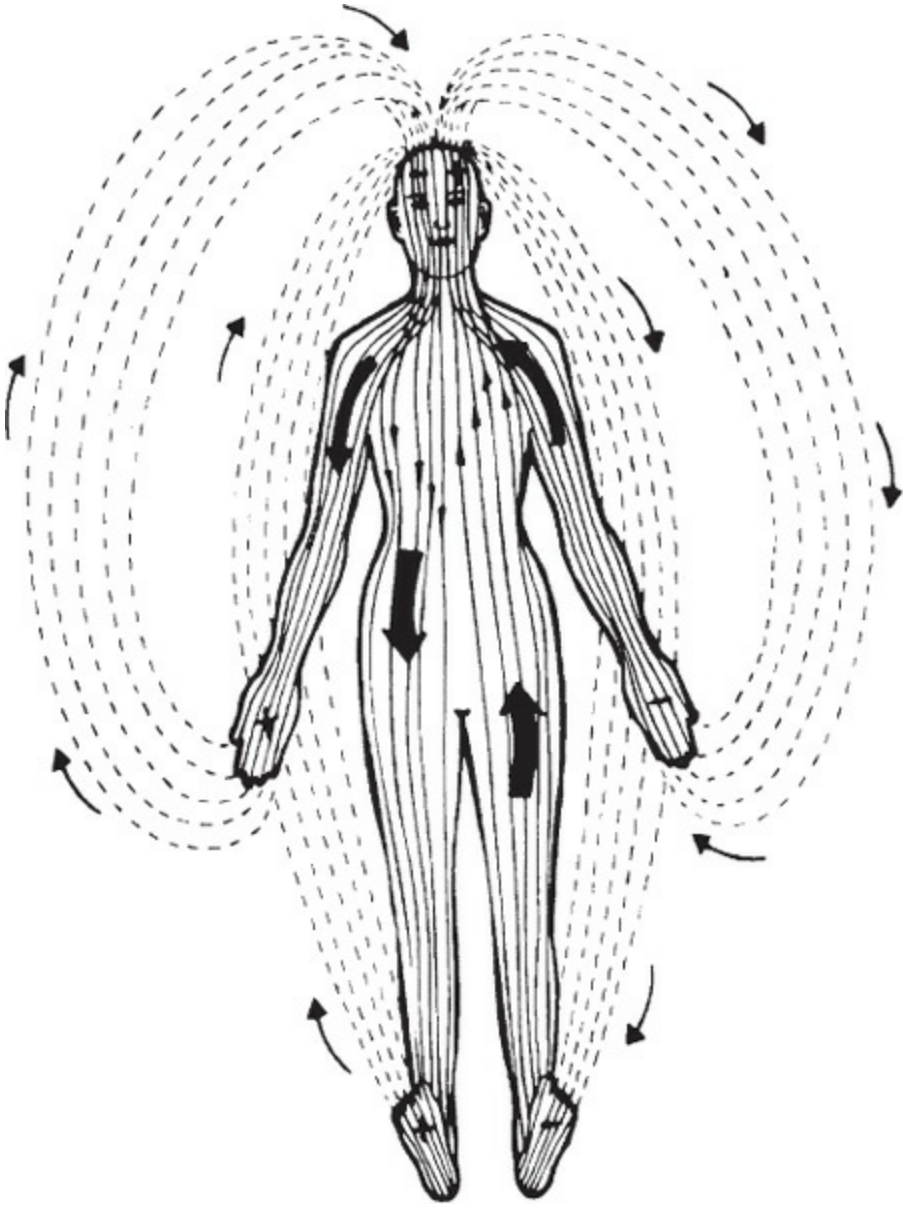


Fig. 3.14. Deep breathing helps to expel negative thoughts and emotions.

2. Squat and gather earth energy. Connect to the earth and recognize that the earth is your mother. Then rise and swallow saliva. Gather heavenly energy at the crown; gather cosmic energy at the mid-eyebrow point.
3. Form a pearl and shoot it down through the legs several body-lengths into the earth. Form a pakua at the bottom, and run the pearl through the Microcosmic Orbit, Thrusting Channels, and Bel Channels. Gather four earth elements, then draw them up and store them in the perineum.
4. Touch your navel and feel the earth fire ascending into your body, activating the kidney fire. Focus on the earth cauldron: feel it burning deep in the earth. Feel the fire power creating steam, which ascends and enters your very existence. Hold your hand near your heart. Feel love, compassion, joy, and happiness (fig. 3.15). Actually become love and compassion in the everyday course of living. Build a compassion fire and keep it burning.

Fig. 3.15. Experience love, joy, and compassion.

5. Next, combine the heart, kidney, and tan tien fires. This transforms into one fire and facilitates a connection to the earth's big cauldron. Draw in the fire energy of the sun, and combine it with the sacred fire.
6. Do Human/Heaven Planes, then gather energy in the Crystal Room.
7. Reverse hot and cold energies from perineum/Crystal Room to navel/heart. Form a cauldron at the solar plexus by drawing your heart and kidneys toward the spine.
8. Steam kidneys, heart, and liver. Then steam the Crystal Room, the lymphatic system, the spine, the nervous system, and the twelve channels.
9. Bellows breathe; activate pulses at all points.
10. Adjust outer seasonal temperatures in the cauldron, picturing the tiger and dragon in the sky or water as needed.
11. Connect the pure energy of the organs inwardly with the virgin children and animals. Connect them outwardly with the pure energies of nature: waterfall, volcano, forest, mountain, desert.
12. Shoot the pearl into the earth to connect with animal soul guides.
13. Steam organs using the color and fragrance of blossoms.
14. Begin self-intercourse to give birth to the fetus. Draw the universal energy of the earth (from the sexual organs and the pineal gland) into the cauldron until ecstasy results. Allow the ecstasy to spread from the sexual organ to the other organs and glands. When ecstasy reaches the pineal gland, seed the cauldron with energy from the spleen.
15. Move all organs up to the crown and then above the head. Collect refined energy from the moon, sun, and stars (fig. 3.16).
16. Open and empty the heart: steam and pulse. Grow the heart then inhale and squeeze it. Exhale and

send the energy to the brain.

17. Form the outer bodies: connect to the North Star and your personal star. Go to light and draw energy into the energy bodies.
18. Turn the Wheel (do moon/sun/star/tree practices).

Fig. 3.16. Reunion with the forces of nature is the key to Taoist Immortality.

At this point of Greater Kan and Li practice, the practitioner is reunited with nature. This union is the key to Taoist Immortality.

4

The Greatest Enlightenment of Kan and Li

Gathering the Cosmic Light

The purpose of Greatest Kan and Li practice is to mature the Immortal Fetus into an Immortal Spiri body that has the ability to merge back into the One—the Wu Wei—ending the cycle of reincarnation. Thus the ultimate goal of the practice is to achieve Taoist Immortality.

GETTING TO HEAVEN

The practice of the Greatest Enlightenment of Kan and Li is drawn from the observation of the cosmos as a macrocosm of the universe and the human body as its microcosm. The Greatest Kan and Li formulas examine the myriad connections between astronomical macrocosm and the biological microcosm, ultimately fusing them to attain cosmic wisdom.

The substance of the Greatest Kan and Li practice is the formation of the cauldron at the hear center. This is the middle tan tien or Cinnabar Palace, an additional cultivation of the soul and spirit. The pairing of the vitalities in the heart center, particularly those involving macrocosmic-microcosmic aspects, is the primary formula necessary for enlightenment. This enlightenment, when attained, takes the practitioner to a stage of Taoist Immortality.

At the level of the Greatest Kan and Li, the Immortal Fetus matures into a spirit body that unifies with the Eternal Tao. During this process, the adept identifies and fuses many aspects of the microcosm to their mirror-aspects in the macrocosm. The cranial and sacral pumps are energized, and the student gives "birth" to the inner child or Pill of Immortality.

Meditation as Transformation

During the Greatest Kan and Li meditation, the practitioner connects to the energy emanating from the North Star. This energy radiates down to the back of the crown of the head and activates the various organ energies. These are captured in the center of one's being; then spiraled in the Crystal Room. The water and fire elements are coupled to create steam. As this is taking place, the practitioner can feel the three cauldrons and the power ascending from Mother Earth. The heart should be lightened while the cardio-respiratory power connects to the power of the North Star. The North Star, and consequently Being itself, connects to the entire universe. The universal force nourishes soul, spirit, and chi, and the body begins to feel very light. The practitioner can feel the earth force as the North Star pulls his or her essence upward (see fig. 4.1). This upward pulling is experienced as both lightness-of-being and joy.

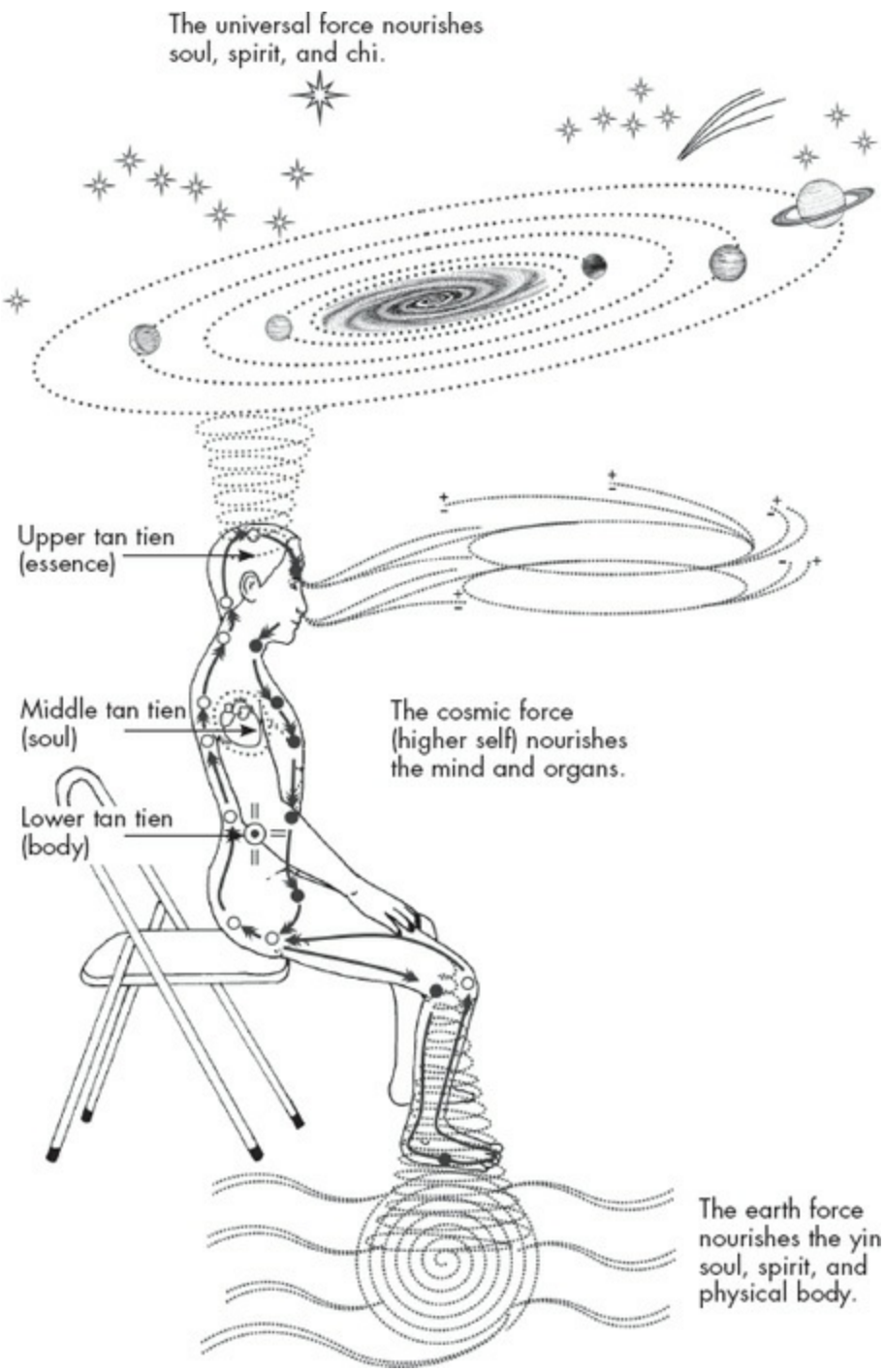


Fig. 4.1. Energy emanates from the North Star and the earth.

THE ORIGINS OF ENERGY

In Taoist astronomy, as with contemporary Western astronomy, everything is connected to the beginning of the universe, known in Western astronomy as the Big Bang (fig. 4.2). An unbroken succession of cause and effect follows from that beginning, which shows the interrelationships between everything and everyone. The Chinese call this the Wu Chi: an event like a person's birth or the beginning of a relationship, for example, has an immediate connection to the beginning of the universe itself, because all events are a part of what is seen as the space-time continuum.

Chinese astronomers many centuries ago detected that throughout the year, the movements of the Big Dipper around the North Star showed the development and decline cycles in nature. They connected these cycles to the interaction of yin and yang both internally and externally. While the vocabulary might be different, that does not mean that the Chinese Taoists were wrong in their

assessment of human beings' place in the cosmic scheme of things. Indeed, a substantial argument can be made for the fact that the Chinese were significantly ahead of their Western counterparts.

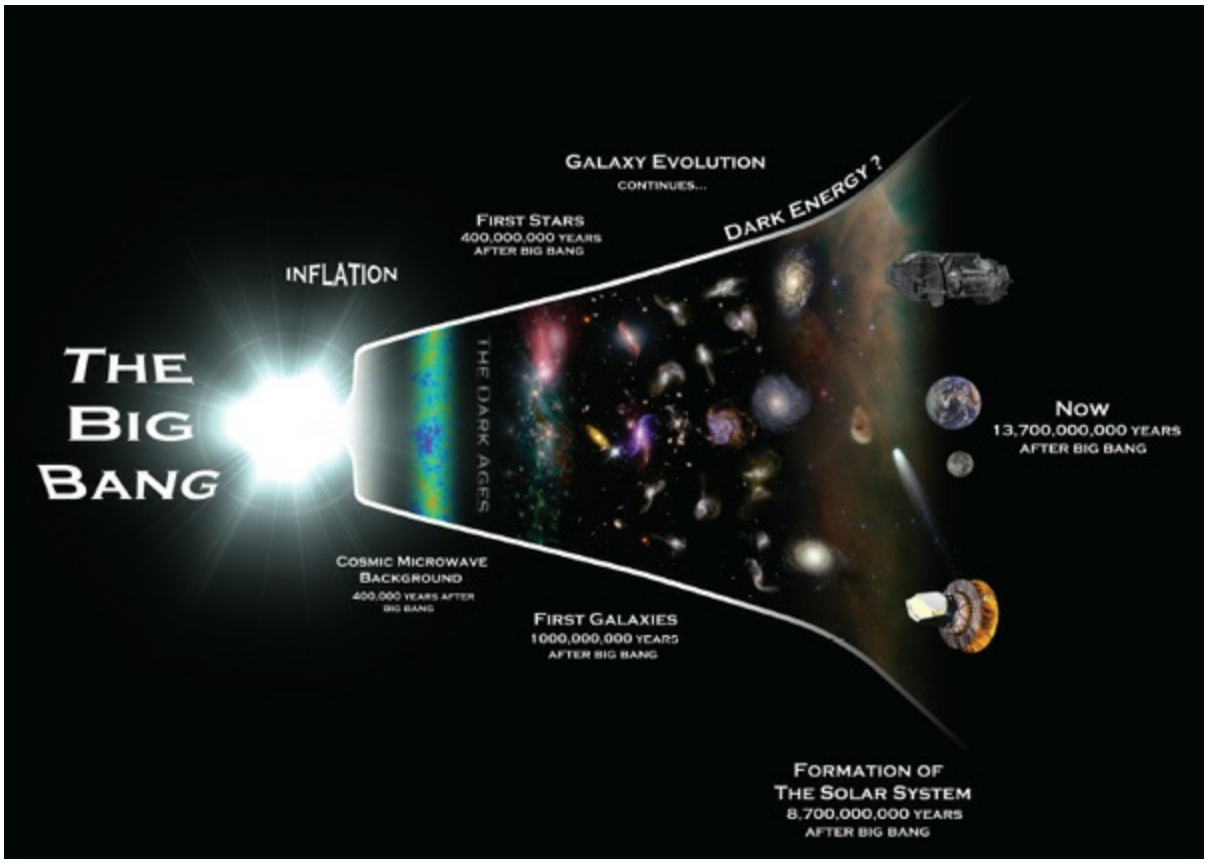


Fig. 4.2. Western science correlates cosmic events with the Big Bang.

For Taoist practitioners, the ultimate goal of immortality is facilitated by a recognition of the interconnectedness of all things; this deep knowing allows a return to the Wu Wei: the original undifferentiated state of being.

ELEMENTS OF THE GREATEST KAN AND LI FORMULAS

The fundamental elements of Greatest Kan and Li are similar to those of the Lesser and Greater Kan and Li practices. They are summarized briefly below.

Fire and Water

In Lesser Kan and Li practice, fire energy and water energy are drawn from within the body of the practitioner in the process of creating the soul body. In Greater and Greatest Kan and Li, fire energy and water energy are gathered from outside the body of the practitioner in the process of creating the spirit body.

With all Kan and Li meditation, the fire, which is inclined to rise, is put under the water. This creates a stove for the cauldron that is utilized for the steaming process. Simultaneously, the water, which is inclined to sink, is elevated into the cauldron. This cauldron can be seen as a pot for cooking—a container placed on the fire. The water in the cauldron is stirred as it steams.

The Lesser, Greater, and Greatest Kan and Li meditations draw their water and fire energies from different cosmic sources and combine them in different locations: Lesser Kan and Li uses fire from

the heart and water from the sex organs. The cauldron in the Lesser Kan and Li is at the level of the navel. Greater Kan and Li practice uses fire from the sun and water from the earth. The cauldron is at the point of the solar plexus. With the Greatest Kan and Li, fire energy is drawn from the North Star and water energy is drawn from the moon; the cauldron here is at the level of the heart (fig. 4.3).

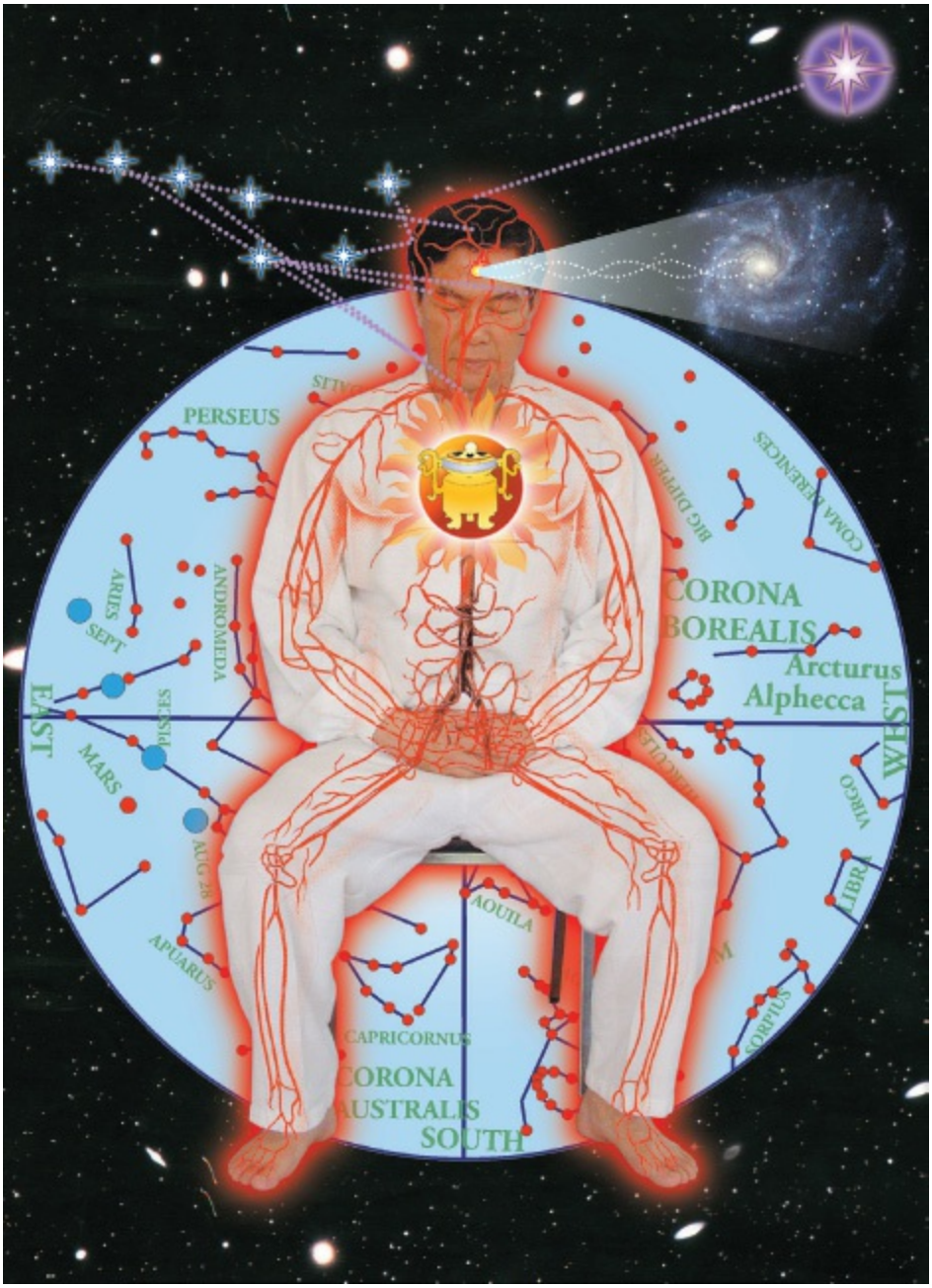


Fig. 4.3. Greatest Kan and Li practice establishes the cauldron at the heart center.

Spiraling

The ancient Taoist masters understood that the nature of cosmic energy is to spin. They discovered that practitioners could learn to tap into cosmic energy in part by attuning themselves to the continuous spiraling around and within them. Practically, what this means is not just that time and space are relative, as Albert Einstein pointed out, but that everything has significance only in relationship to something else.

For the ancient Taoists, the spinning of the cosmos was readily seen in the movement of the Big Dipper around the North Star.

The North Star

The North Star is located almost directly above the North Pole. It is a particularly noteworthy star to navigators, but for most people, it is indistinguishable from the countless other stars. However, the Taoist masters recognized the North Star as the center point of the heavens around which all the other stars revolve. In this way, it was considered a gateway to heaven and a vital part of metaphysical practice.

When meditating, the first thing to recognize is the force of the North Star (fig. 4.4). That is because it is an unchangeable force—the tip of the pole around which the entire cosmos spins. In viewing the human body as a microcosm of the universe, the inner North Star—the central axis of the body—is the lower tan tien. One enters the center of the heavens via the North Star and enters the center of the body via the tan tien. Both are entryways to the heart of the true Tao or Wu Chi, from which Heaven and Earth are born. Another way to think of this is that Heaven is connected to Earth by way of the North Star and consequently human beings are connected to it too.

These aspects of Kan and Li are outward manifestations, but one can also go inward to explore the spinning protons and neutrons. This inward journey shows a pattern that is directly related to that of the solar system and, indeed, the entire universe. This approach reveals the monistic nature of reality and highlights the Oneness of the Eternal Tao (fig. 4.5).

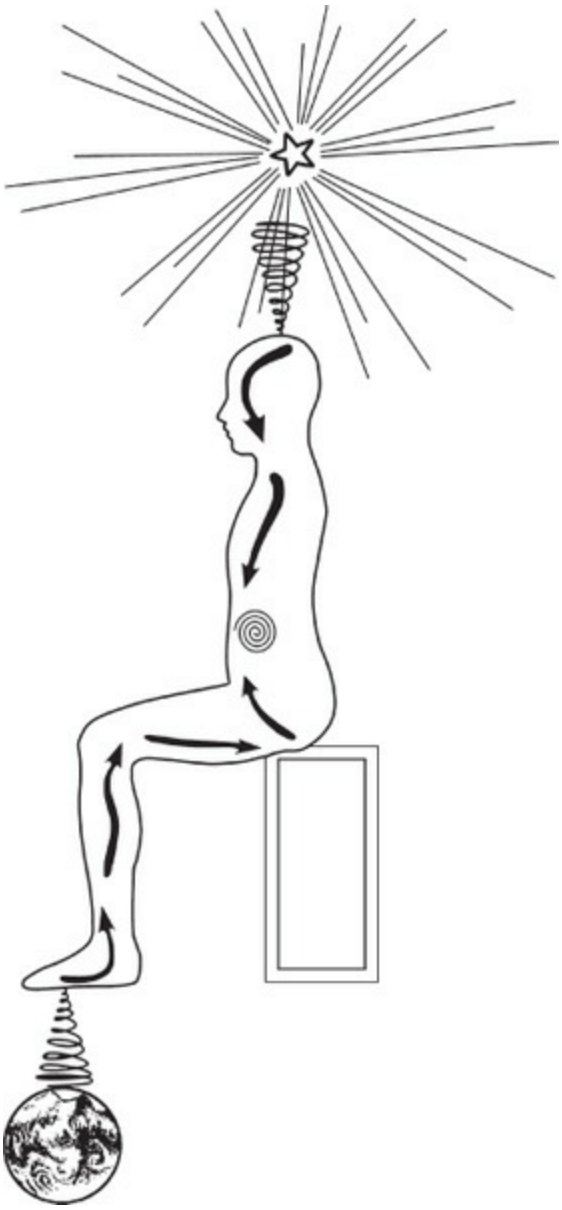


Fig. 4.4. Connecting to the North Star

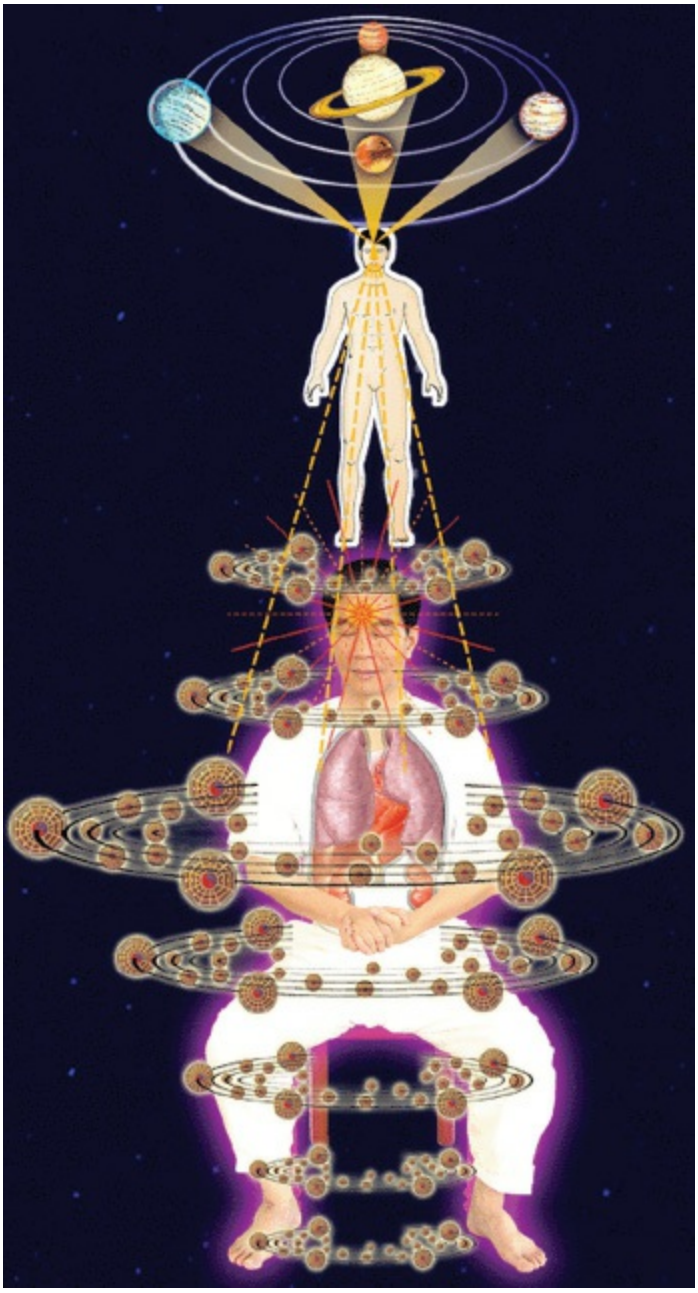


Fig. 4.5. We spiral inside and out.

The Reversal of Energy Flow

In the Kan and Li proper it is necessary to rejuvenate the body via the reversal of energy flow. This entails reversal of the hot/fiery energy and the cold/watery energy (fig. 4.6). Accomplishing this task permits a fundamental transformation. While notions like hot, cold, energy, and matter can be understood in concrete or scientific ways, there is a deeper and more esoteric way to approach them.

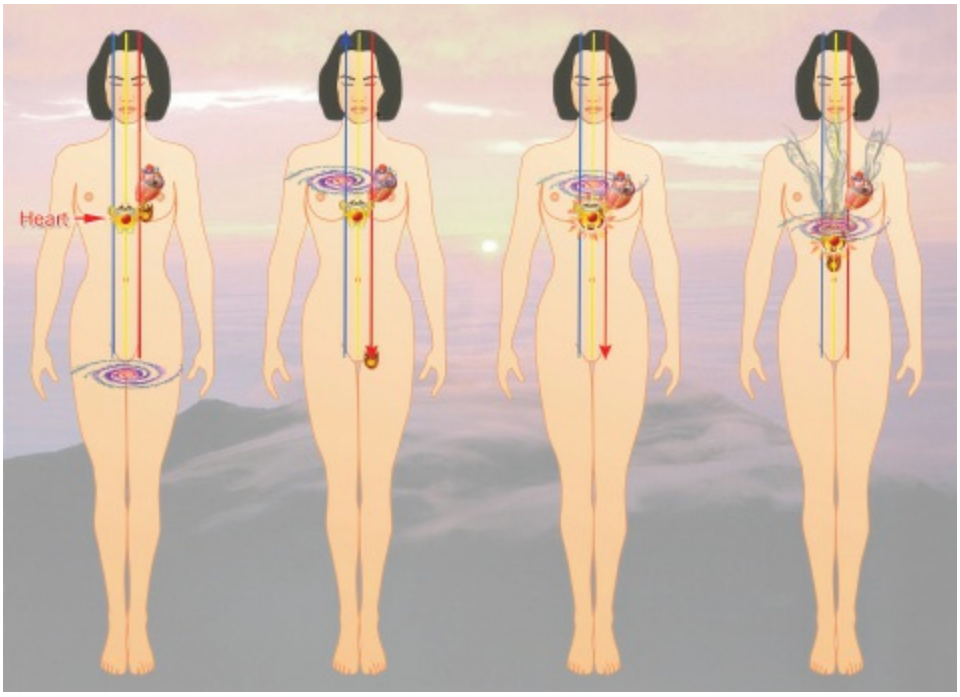


Fig. 4.6. Reversal of hot and cold energy is fundamental to Kan and Li practice.

Chi can be interpreted as energy, but that simple translation misses the point that fire and water energy flow can be reversed and combined. This reversal dissolves the dualistic energy pattern that stunts spiritual advancement and enlightenment. This is especially important in the Western world where a dualistic mindset is part of virtually all cultures. This dualism arises from the fact that Western thought uses distinctions between things as a primary tool of understanding, while the Taoists approach things from the perspective of unity. The latter viewpoint is kinder in terms of an individual's relationships to other people and the world, and it also facilitates a deeper understanding of the self.

Fig. 4.7. Kan and Li practice emphasizes unity.

In the everyday life of most people, there often seem to be insurmountable polarities, which show themselves as dilemmas. However, all people have a connection to the Tao that gives them the power to dissolve the polar thinking that establishes the very framework of those things that appear to be blocking the path toward realization. There is no need to acquire special tools from others to deal with blockages because everyone already is the Tao itself—the unified, undifferentiated, and singular Tao. Whenever a person experiences the sensation of awe, they have a special realization of the fundamental unity of everything (fig. 4.7).

BEGINNING THE PRACTICE OF GREATEST KAN AND LI

The main focus of the Greatest Kan and Li is the coupling at the heart center. There are several prerequisites to this coupling that are needed to permit a movement toward a higher plane of existence; that is, a movement relatively closer to the Eternal Tao.

Releasing Negativity

Proper breathing and focused attention are essential for relaxing the body and releasing all negativity from the mind.

Breathing Exercises

1. While standing, inhale deeply and hold the breath. Then exhale totally. Continue this deep breathing for several minutes.
2. Next, continue deep breathing while placing the hands on the abdomen and moving them in a circular motion. Continue for several minutes.
3. Next, place one hand on the lower abdomen and the other hand on the small of the back. Rotate your hips as you continue to inhale, hold, and exhale.
4. Place both hands on the lumbar spine and rotate the hips again, first in one direction and then the other as you continue to breathe.
5. Sit down and rock on your tailbone as you inhale, hold, and exhale several times.

It is important that you allow your body and mind to relax while doing this exercise.

Releasing Negativity

The lower cauldron begins the steaming process. Repeat the exercise on pages 19–21 if you are starting the practice. The heart pulses as it breathes. Negativity goes downward as one exhales from the heart downward. Hatred, resentment, anger, and all antigrowth feelings go down into the ground. It can be useful to lie down on the floor or ground while one releases this negativity because it facilitates a closer connection with Mother Earth. One empties and then refills the emptiness with love, joy, and compassion. The more one releases and contacts the earth, the more healing takes place; the more connected one is with the Universe. The Inner Orbit conjoins with the Outer Orbit o

the Universe.

Upon completion of this exercise, stretch thoroughly and then return your awareness to the center of your being. Regular practice of this technique is necessary.

Connecting to the Earth

At this stage, the practitioner should establish a transcendent connection to Mother Earth so that the earth forces can enter the body.

Reestablishing the Earth Cauldron

1. Connect to the cauldron that is the planet Earth. Let its steam enter your body through the Bubbling Spring points in the soles of your feet (fig. 4.8).
2. Feel the earth forces enter and wrap around the bones and then extend up to the perineum.
3. Spiral the perineum and the crown.
4. Feel the earth forces coming up and wrapping around the coccyx. Also be aware of a kind of tail extending from your coccyx down into the earth.
5. Activate the cranial and sacral pumps to open the crown.

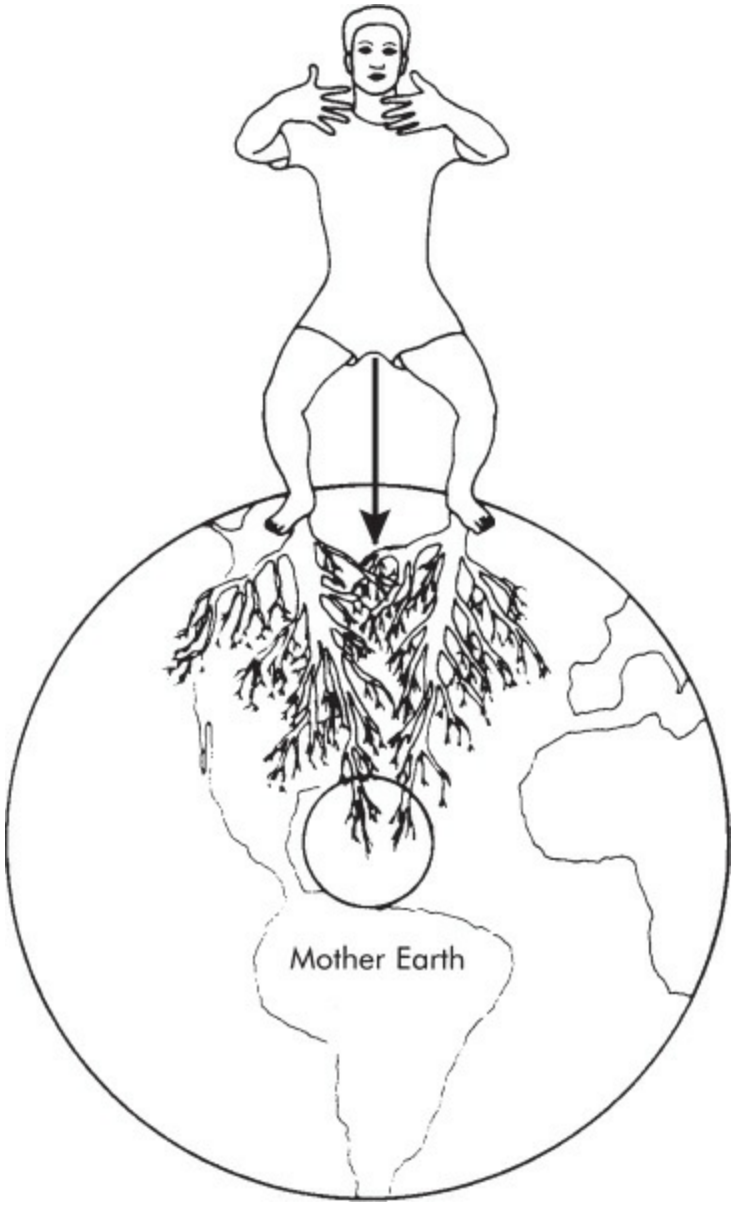


Fig. 4.8. Connecting to the cauldron of the earth

When the crown is opened in this manner, the spirit can emerge. Good mental focus on the necessary steps is essential, but there needs to be a combination of relaxing and concentrating simultaneously. A similar approach is utilized with Alignment of the Three Triangle Forces. This alignment aids the practitioner in being more finely tuned mentally and spiritually.

Moving the Cauldron to the Heart Center

The next step is crucial and involves moving the cauldron from the navel region up to the heart center. This is the step that facilitates the Greatest Enlightenment of Kan and Li. The heart is viewed by the Taoist not merely as a part of the anatomy but as the home of the emotions as well. Therefore, the ability to control one's heart signals a concomitant ability to control the emotions. In addition to its anatomical and physiological functions, the heart has an electromagnetic current that connects to the brain. Because of this connection, excess heart energy can disrupt the brain; the heart must therefore be carefully balanced and controlled to maintain a healthy body and mind.

Heart and Kidney Relationships: Balancing Fire and Water

The fire of the heart is balanced and controlled by the kidneys. Together, the heart and the kidneys can

be thought of as the two poles of the body's battery. This tandem soaks up the electromagnetic energy of the universe and uses it to power the body. The heart is the body's primary engine in this regard.

Emptying the Heart

One of the initial steps in the process of establishing a cauldron at the heart center involves emptying the heart of negative feeling. Correct breath is essential in this process. The Taoist approach is gentle and soft like water, though water can, of course, be extremely powerful.

1. Direct steam from the lower cauldrons up to the heart center. Steam and cleanse the heart (fig. 4.9).
2. Spiral the heart center and release all anger, cruelty, resentment, fear, and impatience.
3. Release all other negative sentiments.
4. Now fill the heart with love, joy, happiness, appreciation, and peace.
5. Feel yourself becoming cool and calm. Stress dissolves, replaced by peace of mind and a realization of the connectedness of all things.

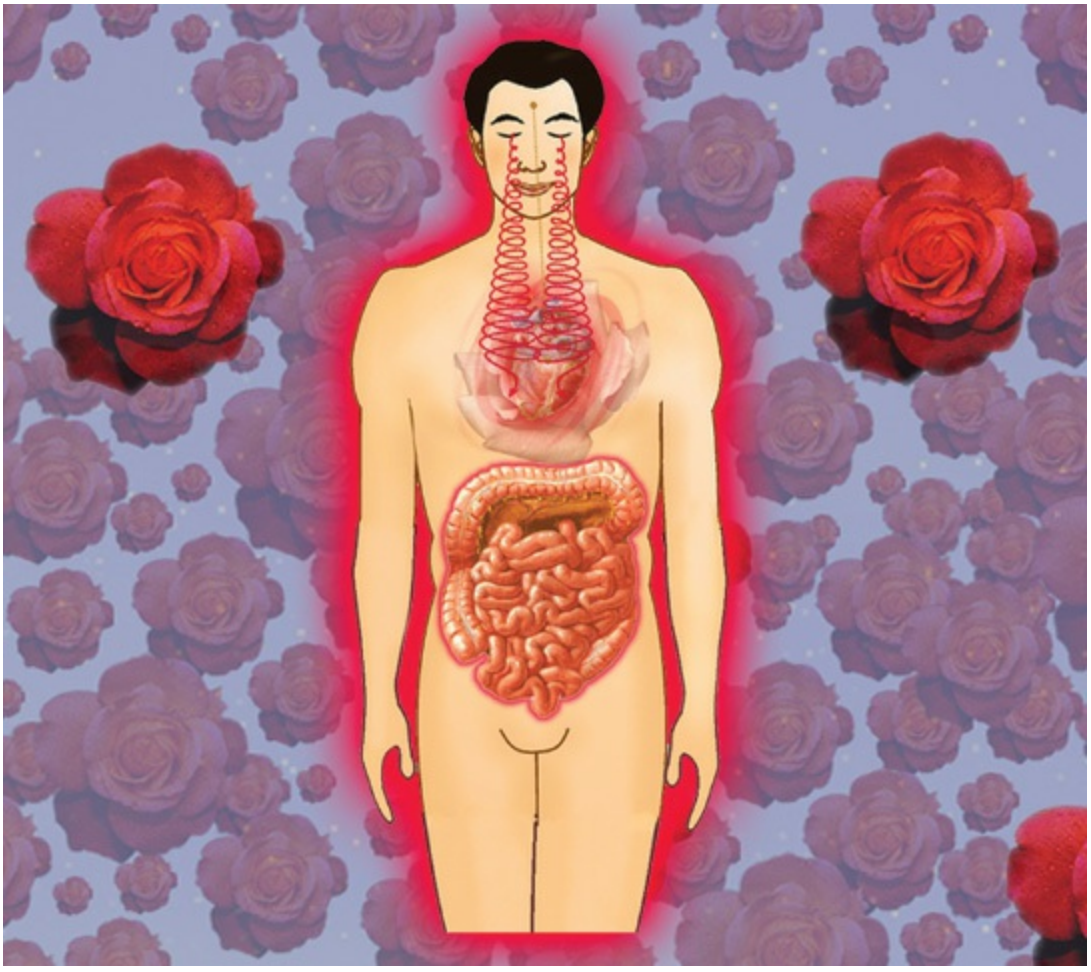


Fig. 4.9. Direct steam to the heart center to empty and cleanse the heart.

When the heart is emptied, it connects to the North Star. The practitioner also acquires powerful protection in the practice of emptying, cleansing, and then filling the heart with positive forces. This process is akin to building an internal temple, rather like Buddha, Jesus, and the other great teachers

of history. These teachers never made buildings; they built their temples internally, using the forces of creation. When a practitioner of the Greatest Kan and Li extends an internal antenna, it reaches higher into the universe than any physical building could ever reach (see fig. 4.10).

Fig. 4.10. With an open heart, the practitioner of Greater Kan and Li extends an internal antenna into the universe.

CRANIUM AND PLANET PRACTICES

In the Greater Kan and Li the most important part is connecting to the earth. Following that, we extend up to the universe. The astronomical aspect of Taoism relates the various constellations to different organs in the human body. Thus we can see the mirror involved in the macrocosm and microcosm: what is external is also found internally.

Brain and Planet Correspondences

From a five-element perspective, each part of the brain corresponds both to an organ pair within the body and to a group of constellations in the sky. Individual parts of the brain also correspond to specific planets (fig. 4.11).

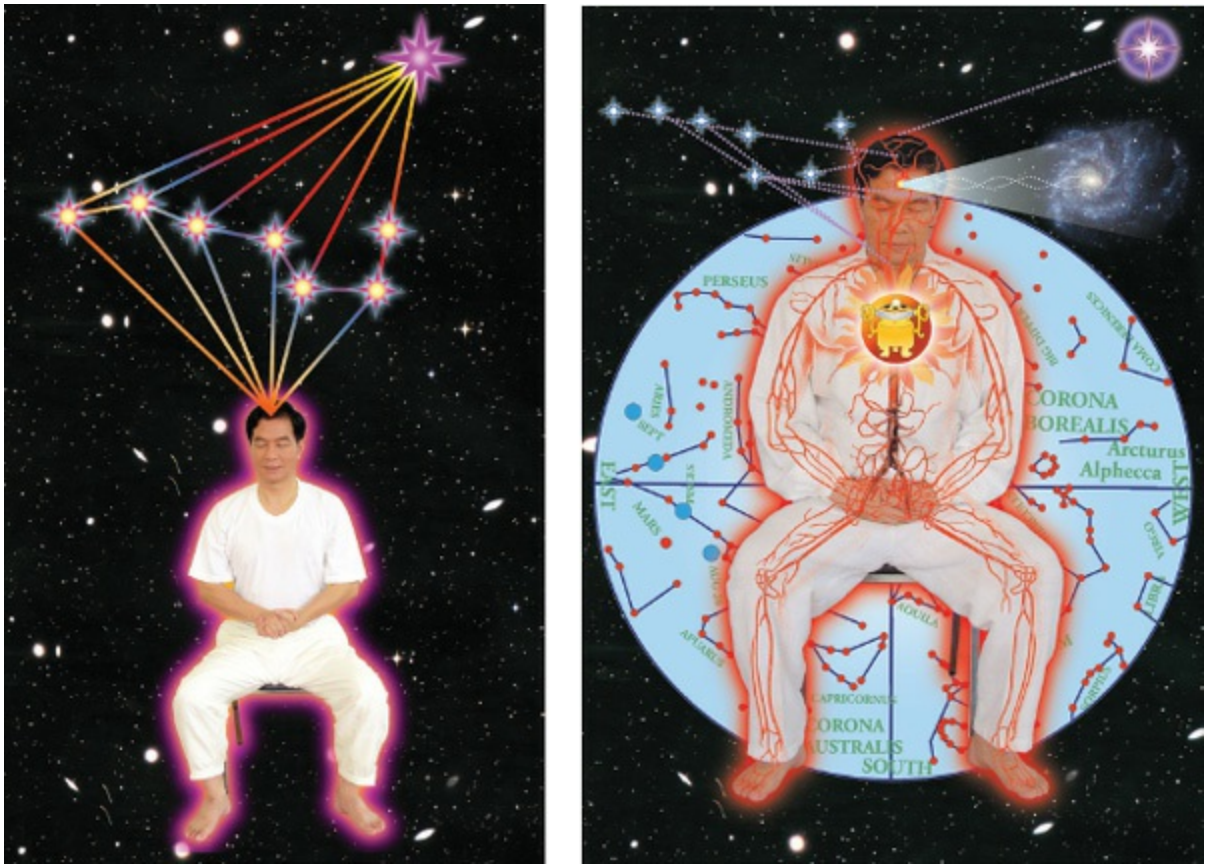
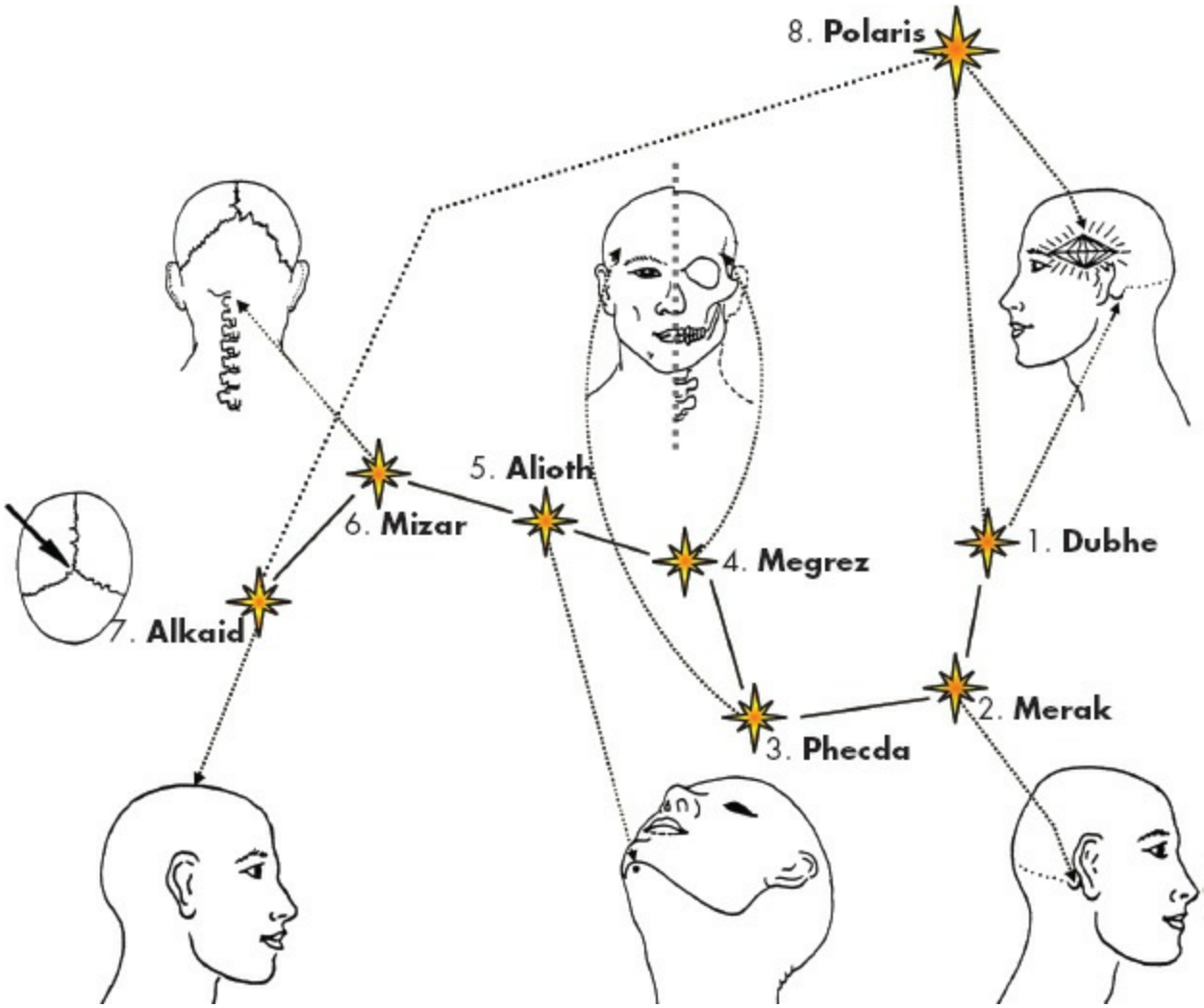


Fig. 4.11. Connecting with the planets and constellations

- The occipital bone at the back of the skull connects internally to the kidneys and bladder and externally to the northern constellations and Mercury.
- The frontal bone corresponds with the heart and small intestines, Mars, and the southern constellations.
- The right side of the brain connects internally to the liver and gallbladder; externally to Jupiter and the Eastern constellations.
- The left side of the brain corresponds with the lungs and large intestines, the planet Venus, and the western constellations.
- At the center, the crown is associated with the spleen and stomach, Saturn, and the central constellations.

Additional Correspondences

Practitioners can also connect specific glands and brain organs to the individual stars of the Big Dipper, as shown in figure 4.12 below. These correspondences are described in detail in earlier Kan and Li books. See, for example, *Greatest Kan and Li*, pages 138–43, which includes correspondences to the stars of the Southern Cross as well.



1. **Dubhe:** The Pivot of the Sky, left mastoid, wood/Jupiter/Thursday (near west)
2. **Merak:** Revolver, right mastoid, water/ Mercury/Wednesday
3. **Phecda:** The Rotator of the Sky, right temple and cheekbone, earth/Saturn/Saturday
4. **Megrez:** Leveling Light, left temple and cheekbone, water/Mercury/Wednesday
5. **Alioth:** Balancing Light, chin, fire/Mars/ Tuesday (near north)
6. **Mizar:** Generating Light, base of the skull, metal/Venus/Friday
7. **Alkaid:** Harmonizing Light, crown G.P.M., water/Mercury/Wednesday
8. **Polaris:** Crystal Room (pineal, pituitary, thalamus)

Fig. 4.12. Craniofacial connections to the Big Dipper and Polaris

Macrocosmic and Constellation Meditation

In this meditation, the portions of the skull and brain are focused and directed toward their corresponding planets and constellations, using the associations described above. Spiraling gathers the good forces and brings them inward while cleansing and healing the organs. It is important to smile and decompress during this process (fig. 4.13).

Fig. 4.13. The Inner Smile is a way of decompressing.

1. Release everything into the earth below while feeling the earth force come back up.
2. Feel the earth energy slowly entering your being primarily at the spinal column.
3. Spiral energy at the perineum; feel your crown spinning as well.
4. Put your mind into the central spiral and experience the fire burning in the kidneys.
5. Feel the energy at the base of your skull where a tall antenna extends upward to Mercury. Visualize the color blue.
6. Extend the antenna further upward to the Big Dipper, North Star, and the northern constellations (fig. 4.14).
7. Spiral the energy from these stars, then bring it back down into your body.
8. Spiral the energy in your kidneys while maintaining awareness of the heart and the steaming.
9. Next, spiral the heart energy up to the frontal bone and upward to the universe via Mars. Extend this energy also to the Big Dipper, then to the southern constellations.
10. Spiral the energy from these stars and bring it back into your body where it wraps around the heart and small intestines, protecting and strengthening them. Such energy is both healing and

sustaining.

11. Repeat the brain-to-planet-to-stars connection for each part of the brain. Spiral the energy in the heavens; then bring it back into your body where it wraps around the associated organs. From there it expands back to the universe and back to you again.

In advanced Kan and Li, connecting to and absorbing the energies of the Southern Cross constellation—in addition to those of the Big Dipper—allows for an additional dimension of union between yin and yang energy. This additional aspect helps to create the Immortal Child and furthers the goal of connecting to the universe in its totality.

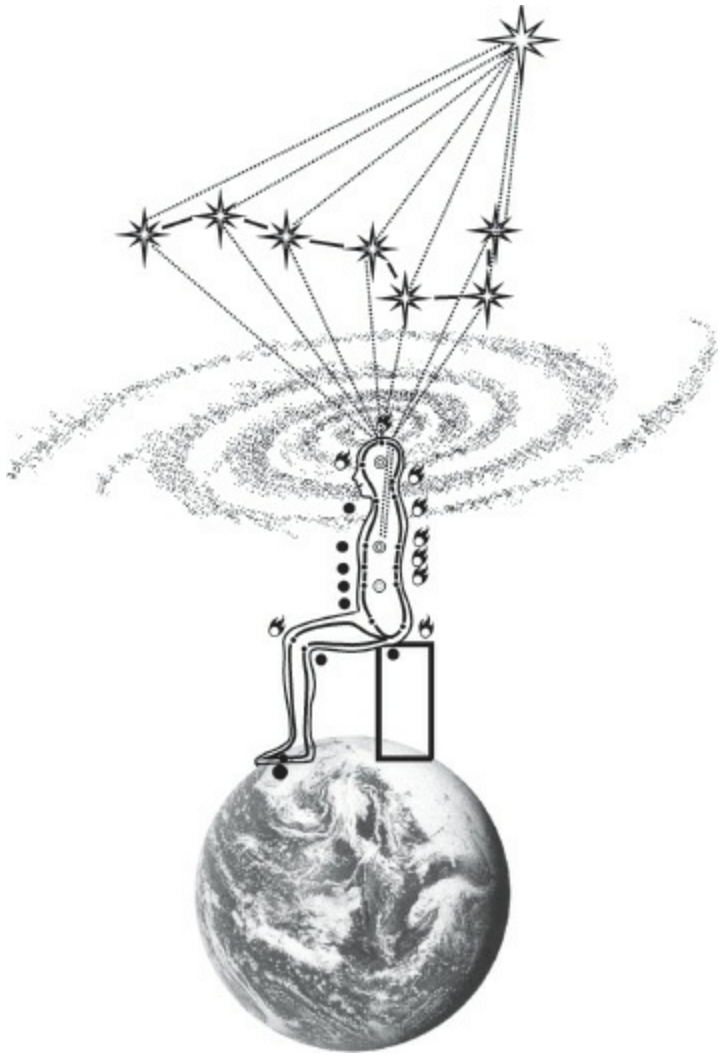


Fig. 4.14. An antenna extends upward from the base of the skull to the Big Dipper and the northern stars.

ACHIEVING THE GREATEST ENLIGHTENMENT

At this stage of practice, the retroversion of yang and yin has taken place and the cauldron has moved from the lower tan tien to the abdominal nerve plexus to the heart. The brain reaches out and connects to the stars by utilizing the cranial bones as tools for alignment. At this point, both the North Pole and the South Pole have been united in the practitioner. Yin and yang, the fundamental aspects of the Eternal Tao, are in place and one is prepared to get into Heaven.

Loosen, Soften, and Experience the Love

On a physical level, the transformations of Greatest Kan and Li can be facilitated in the following way.

1. Use the Crane Neck. Stand with your feet apart and your knees slightly bent. Place your hands on your thighs.
2. Keeping your back straight, extend your chin forward (fig. 4.15).

Fig. 4.15. Crane Neck

3. Bring your chin down toward your chest as you hinge forward from the hips and waist. Tuck your tailbone under, gently press your hips forward, and roll up from the lower back. This should feel like a wave flowing from the lower body and moving up the spine through the upper back and neck.
4. Then begin again by extending the chin forward and repeat the sequence 9 to 18 times. Your head leads with the chin, tracing a big circle in the air. It's important to relax and flow with this exercise, moving the spine like water.
5. Rock the hips from side to side, feeling each lumbar vertebra rocking one by one and reaching toward the heavens. Remember to smile.
6. Shake the spine. The process entails shaking and loosening the spine from top to bottom while smiling. Then reverse the process and go from the tailbone back up to the head.
7. With your hands in a prayer position, touch your heart and begin to smile. The tan tien and the heart should begin to spin and spiral.
8. Feel your heart softening as you sense the love, joy, and happiness; continue to spiral as you fill all the organs with these positive spiritual components.
9. Feel the experience of gratitude, kindness, and generosity while spiraling. Radiate this good energy out to others (fig. 4.16). Relatives, friends, and neighbors should all experience a sensation of this love. Any and all negativity, hatred, and vengefulness from inside will be removed and replaced by love, compassion, and joy.

Fig. 4.16. Positive feelings should be beamed to others.

The Union of Sexuality and Love

The sexual organs, including the ovaries or testicles, are vital to the Kan and Li practices, as they provide the water energy that balances the heart and thereby facilitate the coupling.

1. Maintain your inner and outer smile.
2. Take the loving energy generated by the previous practice to the sexual organs and begin to spiral them. This is experienced as completely erotic sexuality, in which love and sex are united.
3. Use testicle/ovarian breathing or the Power Lock to build up energy in the sexual organs.
4. Upon undergoing the orgasm, extend compassion to the entire universe. This activates and multiplies as it grows and expands throughout the cosmos.

The practice then takes assorted steps into the universe and culminates with self-intercourse and cosmic orgasm. While the details of these steps have been discussed elsewhere, the overall experience is to have a vision of Being itself while recognizing the Oneness of the Eternal Tao (fig. 4.17). The fundamental, total, and united oneness of everything is recognized and deeply felt.

Fig. 4.17. The Oneness of the Eternal Tao

5

Sealing of the Five Senses

Attaining the Immortal Tao

Our senses are like antennae that receive waves of vibration, sound, and light. Whenever our senses perceive such waves, our brains begin to think in order to interpret them. Thinking consumes more energy than any other bodily activity, yet as humans we cannot stop thinking, looking, listening, or fantasizing. This sensory-linked brain function in reaction to the external world is known as the monkey mind.

Because the mind connects with the heart, a disturbed mind will in turn disturb the heart. Alternatively, a healthy mind will benefit the heart and the whole being. The good-minded good heart is the compassionate heart; its good intention connects to the earth and nourishes it (see fig. 5.1 below). When the wood meets the earth, the wood will grow. When the water meets the earth, the water will gather. When the metal meets the earth, the metal will condense. When the fire meets the earth, the fire will tone down.

When the brain reacts so immediately to sensory information, we lose a lot of energy through our senses. In fact, each one is an open gate of energy loss: power flows out from each of the sense organs unless they are esoterically sealed. The formulas of the Sealing of the Five Senses effectively close the senses down, so that they release energy only when specifically called upon to convey information. First we make the senses stronger, then we seal them with external and internal force. This allows us to accumulate profound energy. The practice effects a literal transmutation of the current of chi into energy of the soul and spirit.

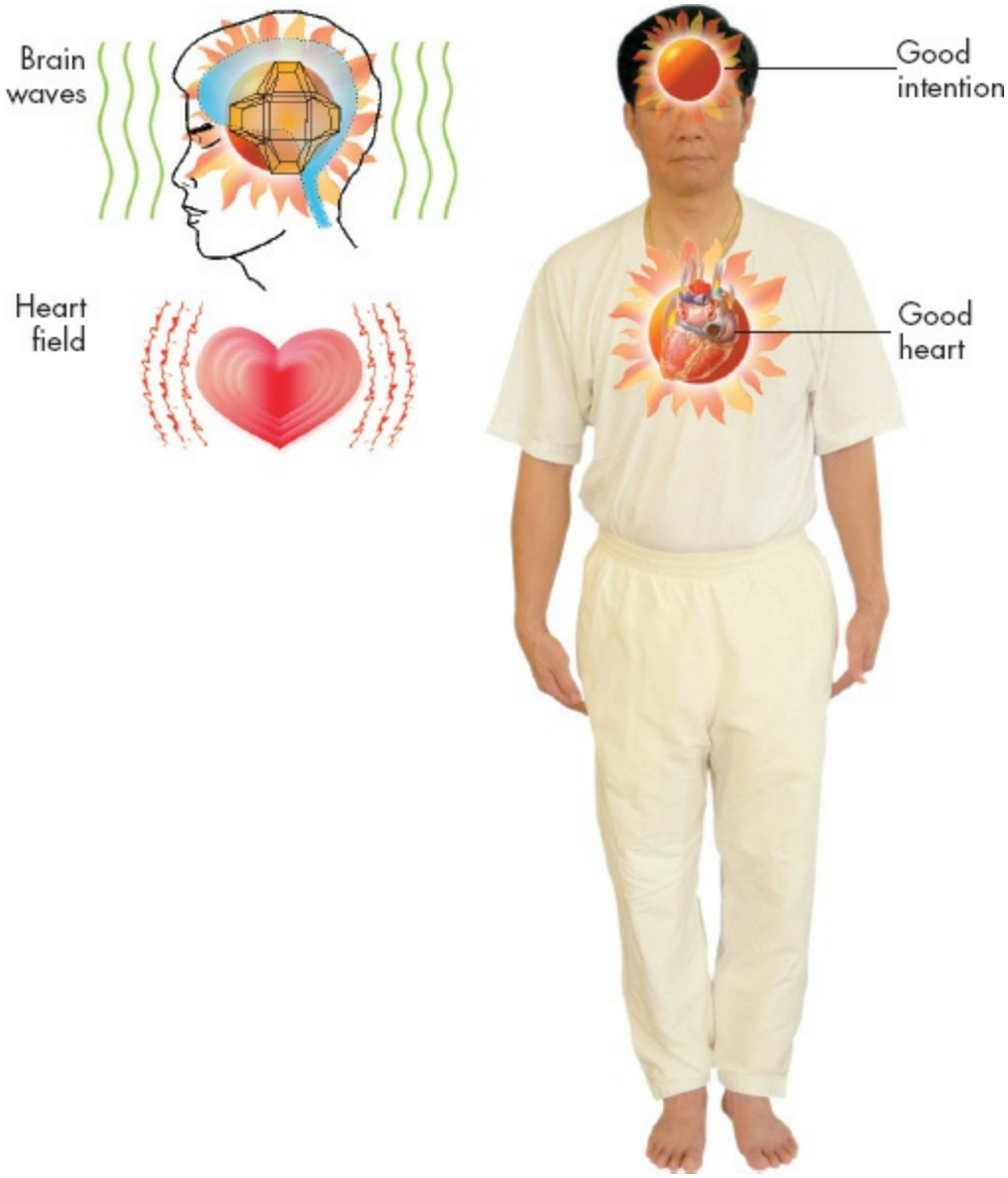


Fig. 5.1. Waves of vibration affect the mind and the heart.

Abuse of the senses leads to far more energy loss and degradation than people ordinarily realize. Examples of misuse of the senses are as follows: if you look too much, the seminal fluid is harmed; listen too much, the mind is harmed; cry too much, the blood is harmed; have sexual intercourse too much, the marrow is harmed.

THE PROCESS OF SEALING THE SENSES

After completing the Kan and Li formulas, the practitioner forms a cauldron in the Crystal Palace. The first step in this process is to strengthen each of the senses. Second, we make the connection to the center, and to the stars and planets through the center. Third, we will seal the senses.

Strengthening the Senses

The first step of strengthening our senses is very important. When the senses are strong we are less affected by the stimuli coming from the outside world as criticism or praise. This strength leads to a connection with our center, where the mind becomes still and the thoughts rest, thereby conserving much of the energy that is usually expended in thinking (fig. 5.2).

Fig. 5.2. Sense energy turned inward; vibration turned inward.

The first formula involves turning the senses inward to the center of the brain and down to the navel, then coupling in the first three cauldrons to help draw in the natural and universal forces. In these practices, the sense organs are connected to the sun, moon, and the five elements as follows (see fig. 5.3):

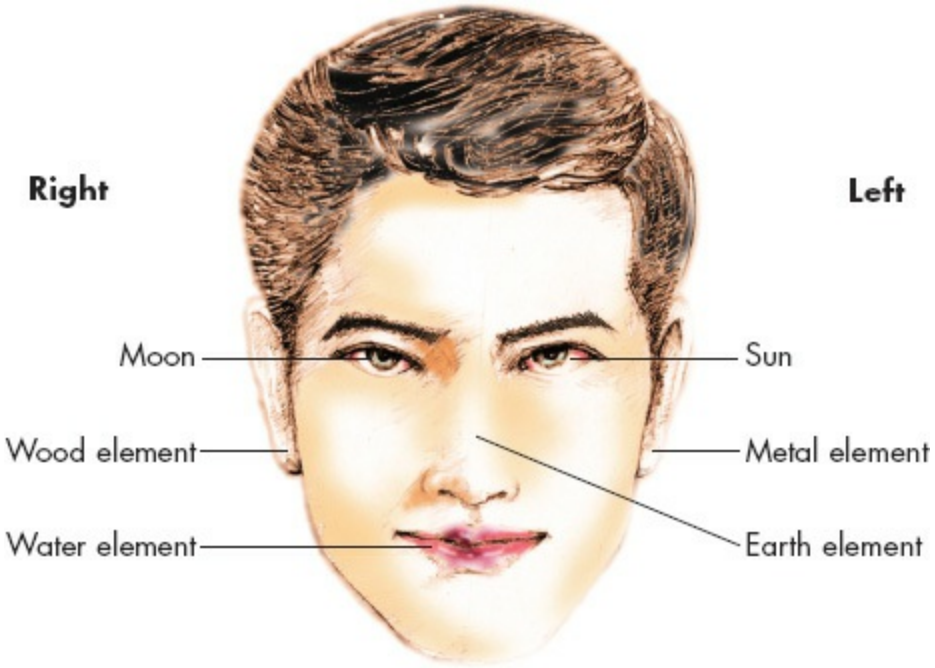


Fig. 5.3. Connect the senses to the sun, moon, and elements.

Formula One: Crystal Room Cauldron

The aim of this practice is to raise the water and lower the fire; then couple them at the tip of the nose.

Fig. 5.4. Metal and wood transforming to fire in the Crystal Room.

1. Be aware of the left ear and the metal force.
2. Be aware of the right ear and the wood force.
3. Draw these two forces together into the Crystal Room and combine theminto the fire force (fig. 5.4).
4. Be aware of the mouth and the water element force.
5. Use tiger and dragon breathing to create suction, and feel the chi entering the mouth. Exhale and compress the chi down to the lower abdomen (fig. 5.5).

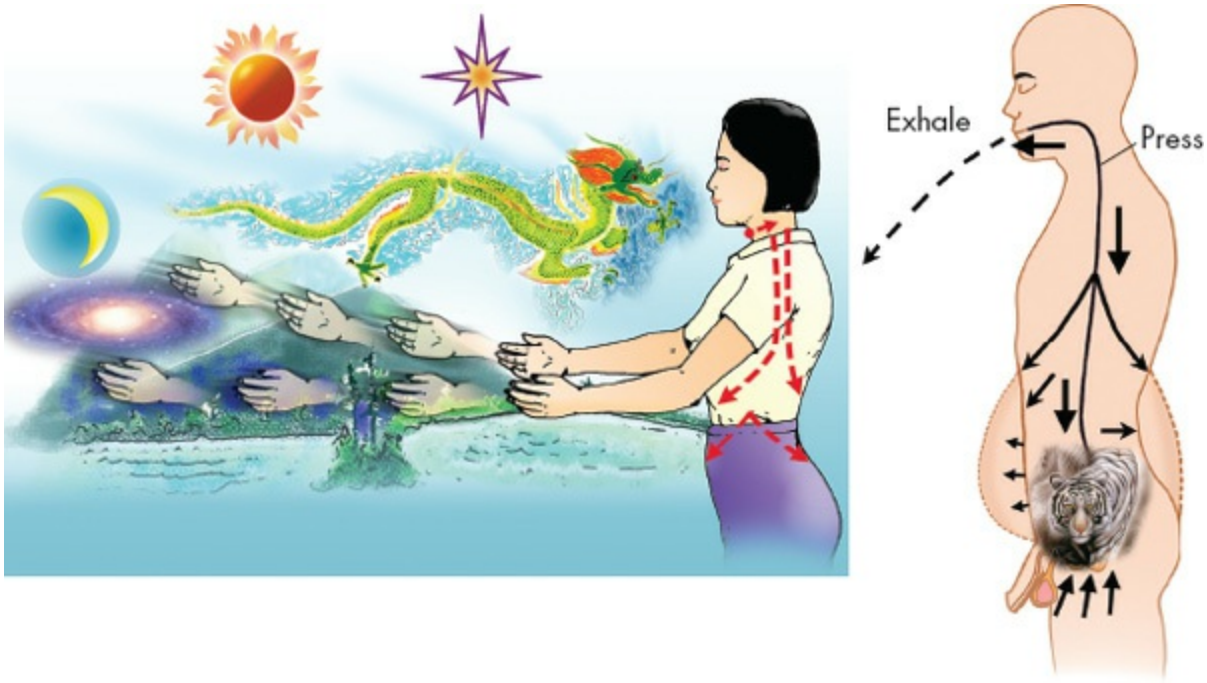


Fig. 5.5. Tiger and dragon breathing: exhale and compress the chi down to the lower abdomen.

6. Create the collection points to contain the water in the mouth.

7. Let the water rise up, and lower the fire down. Turn the awareness inward and feel the three cauldrons coupling at the same time. Then couple fire and water at the tip of the nose (fig. 5.6).

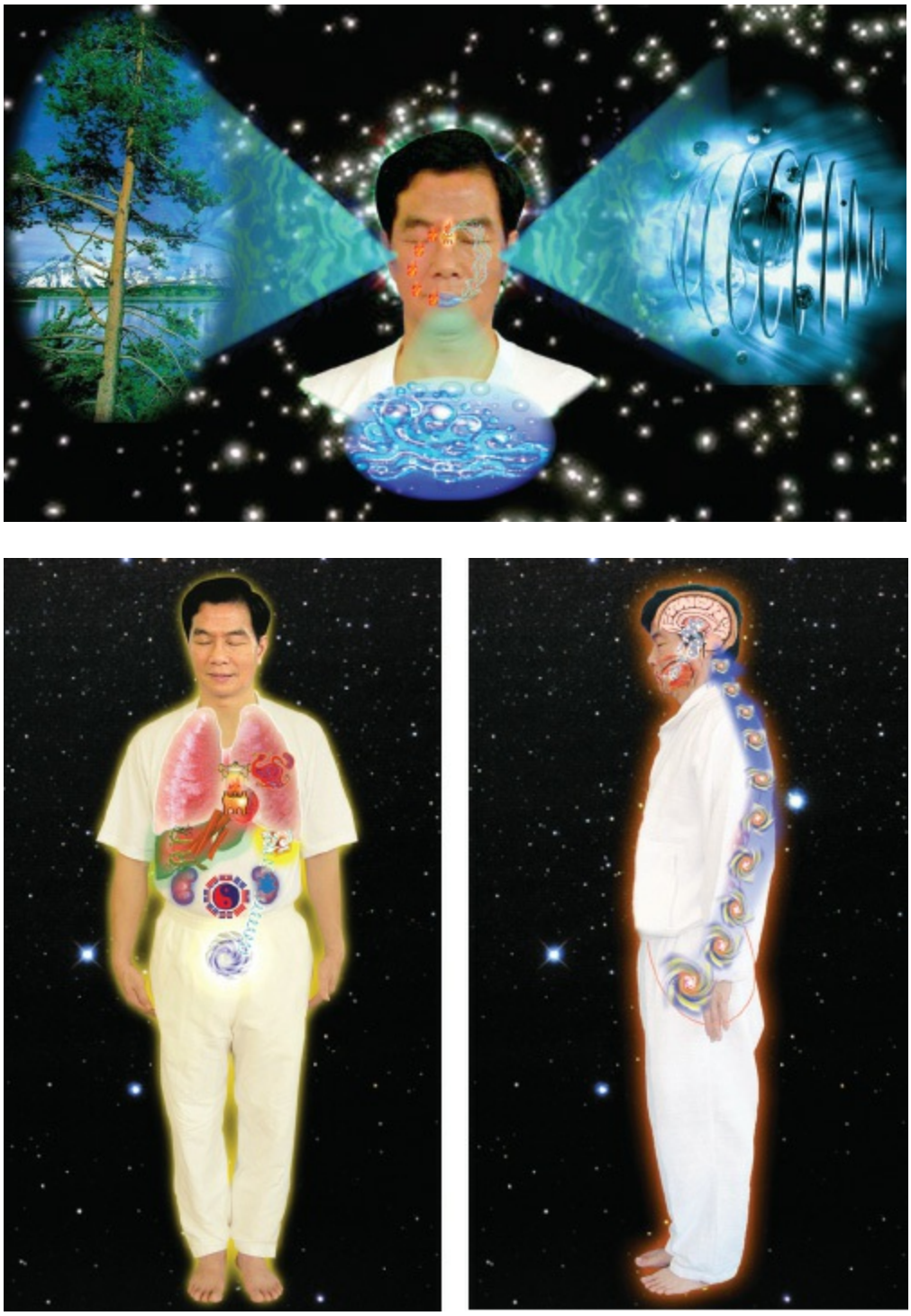


Fig. 5.6. Coupling of fire and water in the Kidney, Heart, and Crystal Room cauldrons

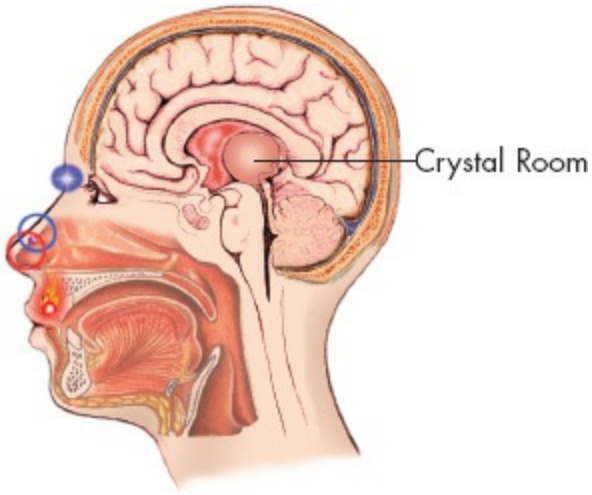


Fig. 5.7. Steam to the Crystal Room.

8. Let it steam to the Crystal Room, while the lower cauldron steams to the organs and the glands (fig. 5.7).
9. Feel the four cauldrons couple at the same time.
10. Feel the normal breath stop and the true breath begin. Let the skin start to breathe first, then the bones in the arms and the legs (fig. 5.8).

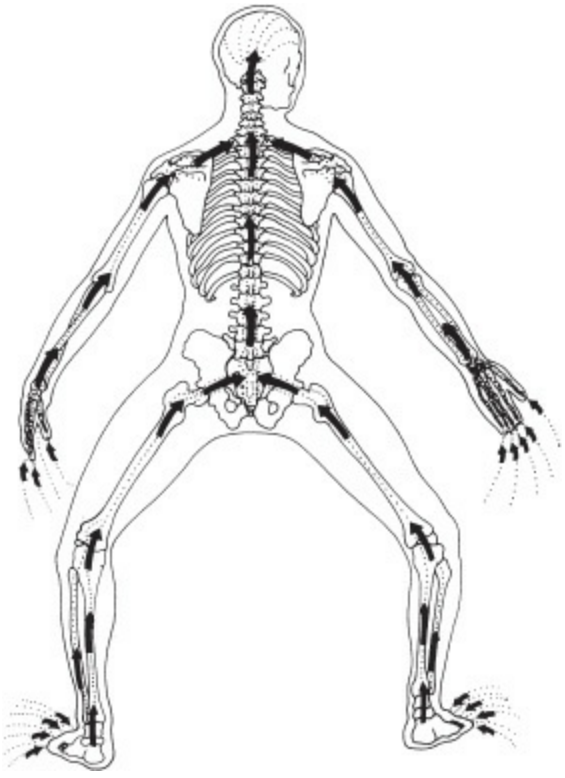


Fig. 5.8. Let the skin and bones start to breathe.

11. Suck in the crown and expand to nature and the universe. Suck in the mid-eyebrow, the palms, the soles of the feet, the perineum, the sacrum, and the Door of Life. Eventually the whole body is breathing (fig. 5.9).

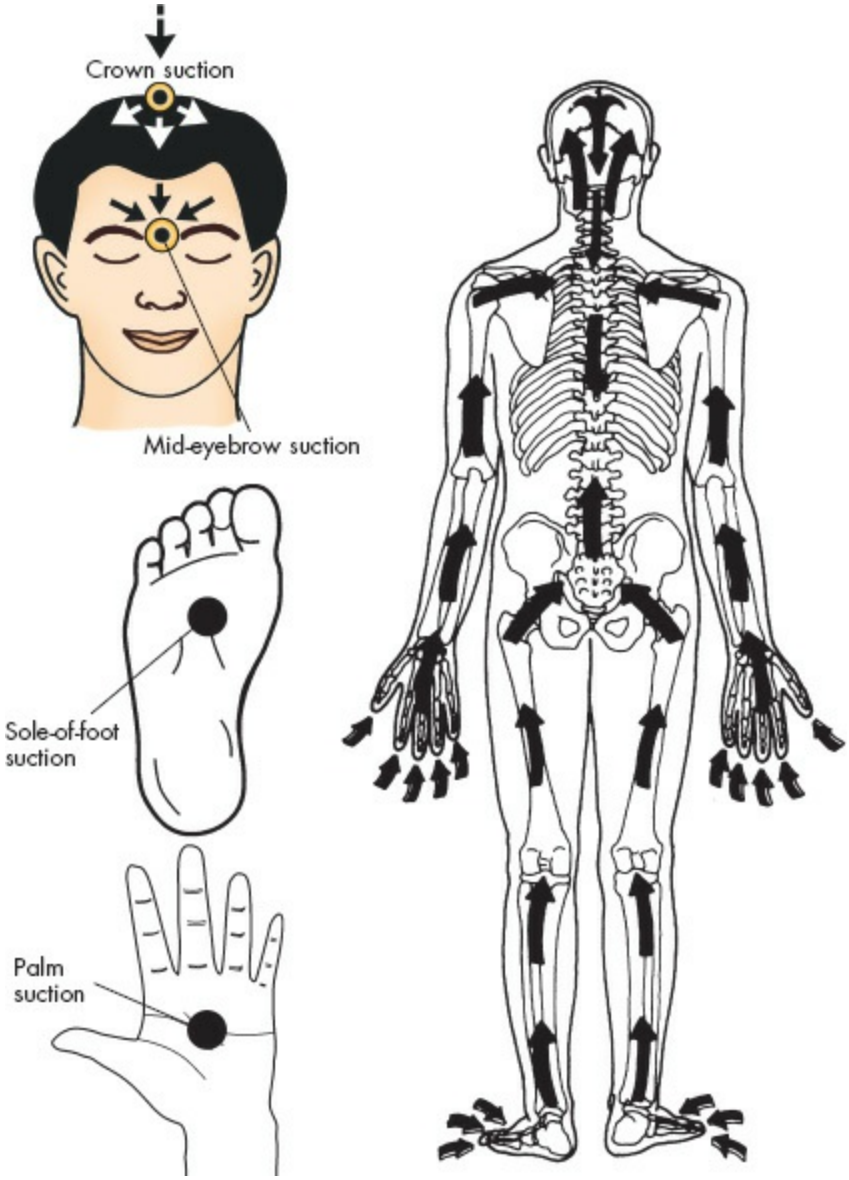


Fig. 5.9. Whole-body breathing

Formula Two: Sun and Moon Cauldron

1. Be aware of the left eye as sun power and the right eye as moon power (fig. 5.10). Combine these two forces into the bridge of the nose and let them become the fire force.

Fig. 5.10. The left eye as sun power and the right eye as moon power

2. Be aware of the water energy in the mouth (fig. 5.11). Use the throat center and the lower abdomen to begin tiger-and-dragon breathing. Create the suction and form a chi ball in the mouth.

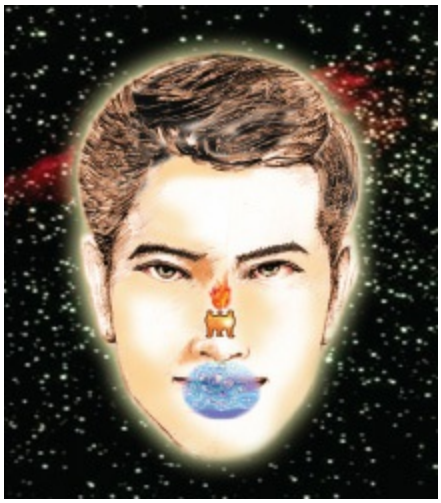


Fig. 5.11. Fire and water

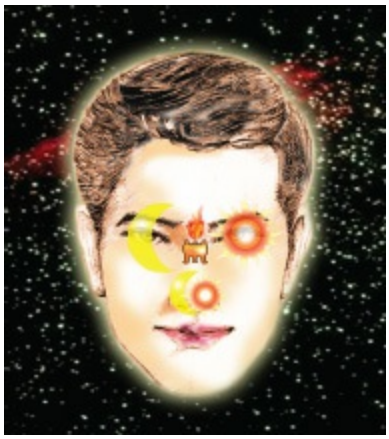
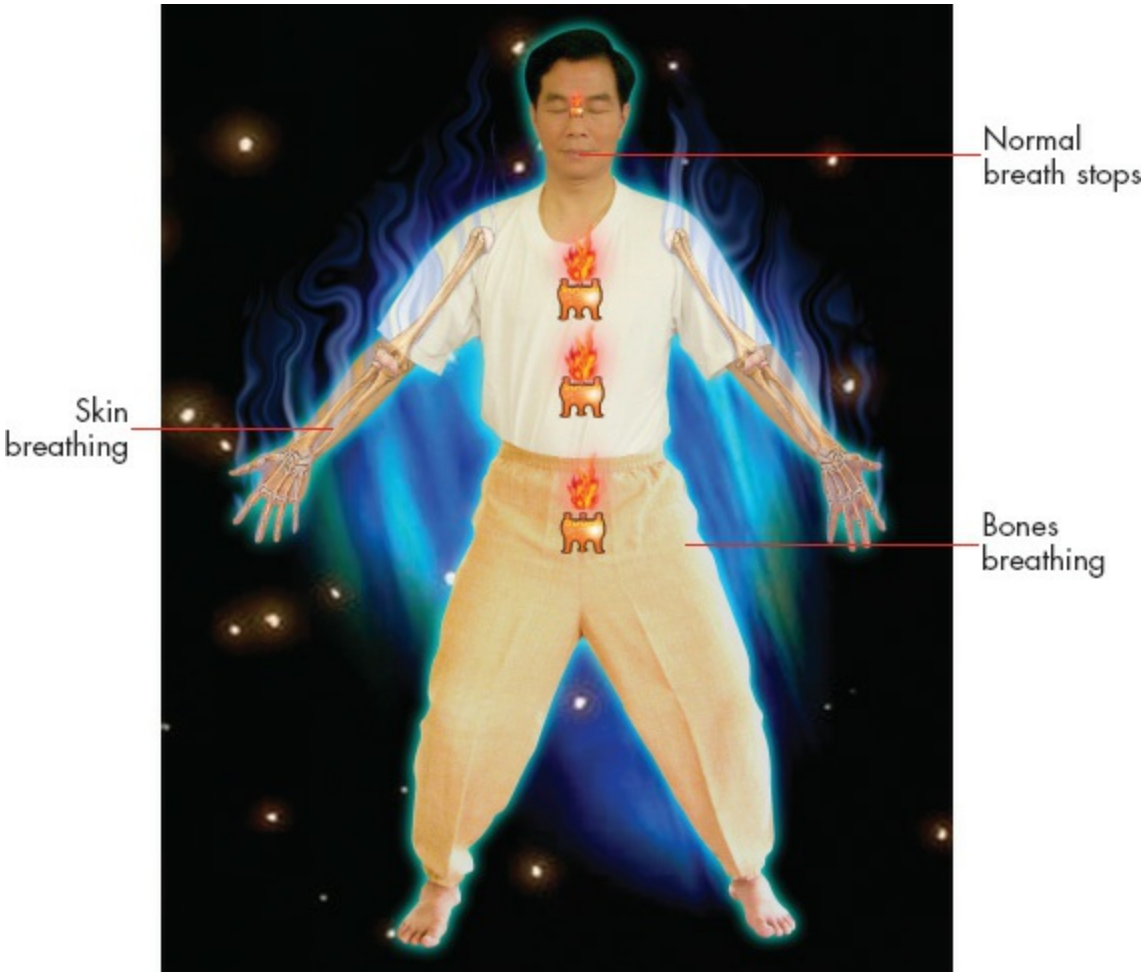


Fig. 5.12. Coupling at the tip of the nose

3. Raise the water and lower the fire and let them couple at the tip of the nose (fig. 5.12).
4. Feel the four cauldrons couple at the same time (fig. 5.13). Feel the normal breath stop and the true breath begin. Let the skin start to breathe first, then the bones in the arms and the legs.



5. Suck in the crown and expand to nature and the universe. Suck in the mid-eyebrow, the palms, the soles of the feet, the perineum, the sacrum, and the Door of Life. Eventually the whole body is breathing (fig. 5.14).

Fig. 5.14. Eventually the whole body is breathing.

Formula Three: True Kidney/Weaving Maiden Cauldron

In this formula, the left ear connects to the left kidney, known as the true kidney. It is the activator of the stored energy of the kidneys. The right ear connects to the right kidney, which is yin, and is represented by a Weaving Maiden who stores the essence of the sexual energy (sperm and ovum) and attracts the active yang known as the Gate of Life (figs. 5.15 and 5.16).

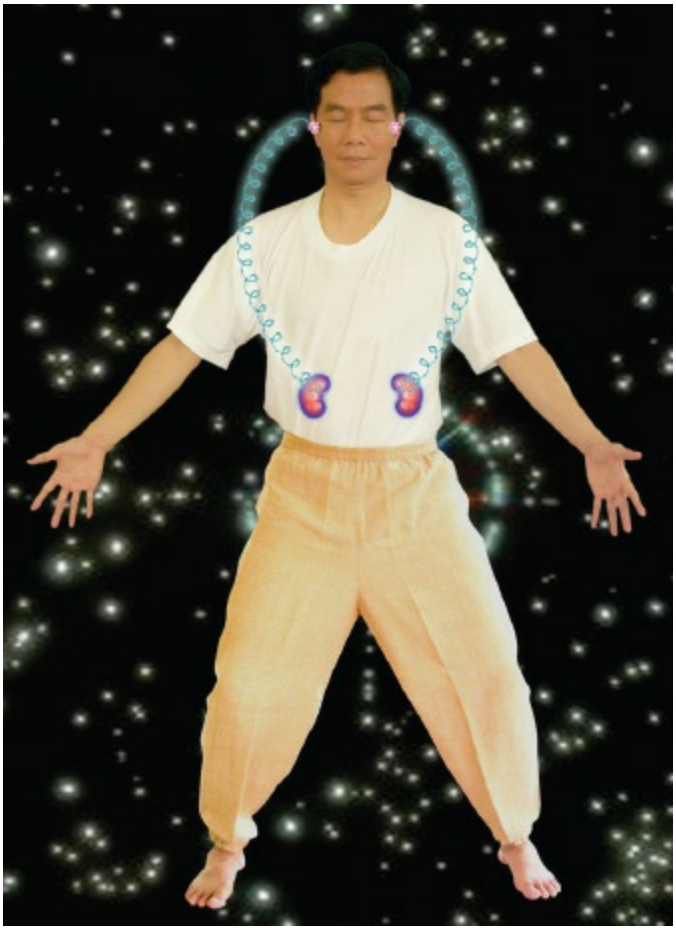


Fig. 5.15. Stored energy of the kidneys

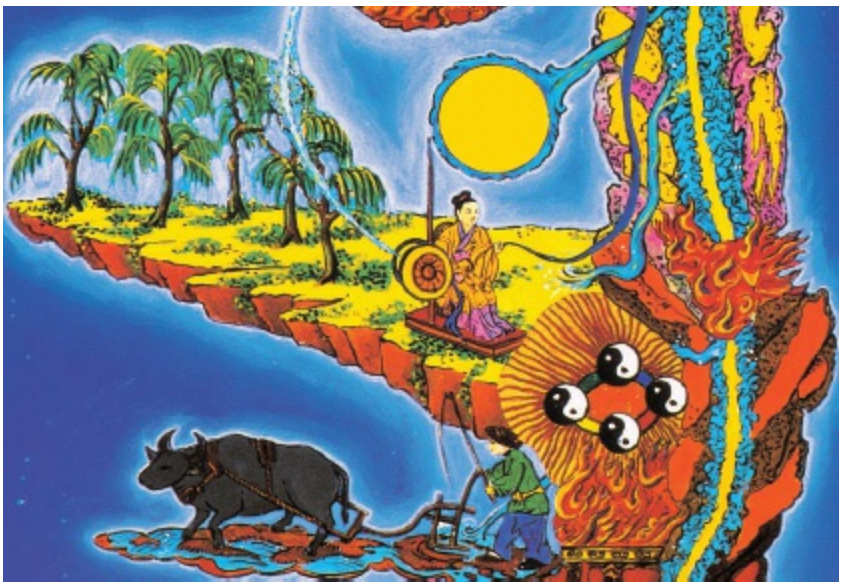


Fig. 5.16. Weaving Maiden stores the essence of the sexual energy.

1. Be aware of the left kidney as fire force and let it gradually rise up to the left ear. Create a collection point to contain the fire force (fig. 5.17).

Fig. 5.17. Create a collection point at the left ear to contain the fire force.

2. Be aware of the lower cauldron. Feel the fire start to warm the abdomen. The fire and steam power goes down to the sexual organs to transform the sexual energy into chi or aroused sexual energy.
3. Let this energy rise to the right kidney to activate the stored essence of sexual energy, the inner yin. Feel the connection of the right kidney to the right ear and let the essence yin energy rise up the ear. Create a collection point to contain the yin/water energy (see fig. 5.18).

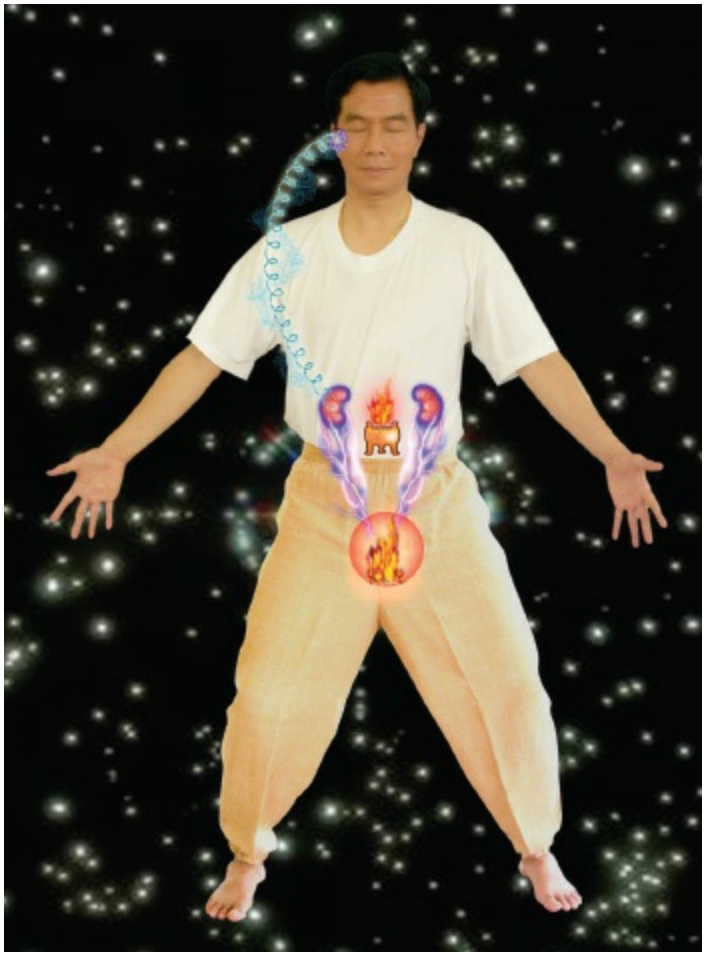


Fig. 5.18. Create a collection point to contain the water energy.

4. Let the energy from the left and right ears—fire and water—couple in the Crystal Room between them.
5. Be aware of the mouth and gather the water force into a chi ball.
6. Let the water and fire couple at the tip of the nose—the earth (fig. 5.19).

Fig. 5.19. Connecting to earth

This formula cleans the Thrusting Channels and the organs; then it builds the aura.

Clearing the Channels

1. Clean out the Thrusting Channels.
2. Be aware of the soles of the feet, the universe force, and the earth force rising up the left side of the sexual organs and up the Left Thrusting Channel to the left side of the crown.
3. Activate the sexual energy in the lower tan tien (fig. 5.20).

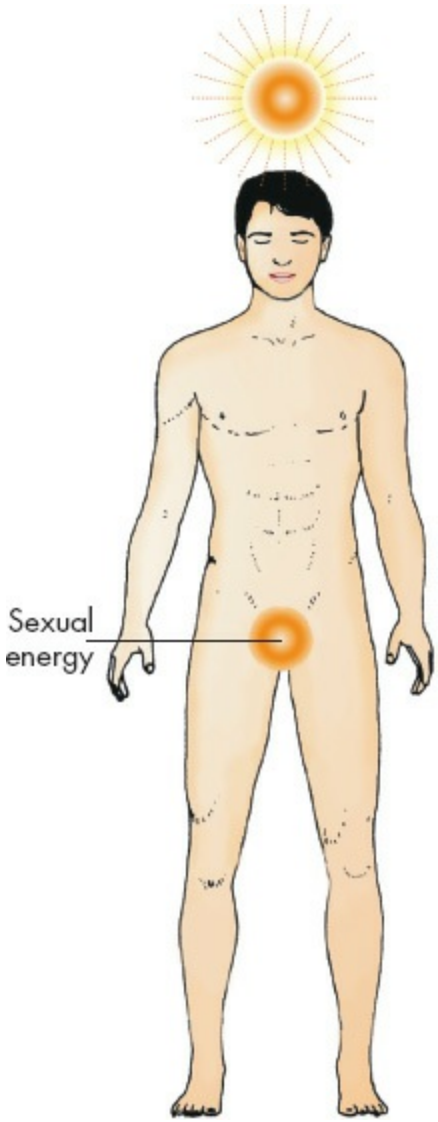


Fig. 5.20. Activate the sexual energy in the sexual lower tan tien.

4. Turn the wheel as follows (see fig. 5.21):

- Up the spine to T11 and then down to the lower tan tien.
- Up the spine to C7 and then down to the solar plexus.
- Up the spine to the brain and then down to the heart.

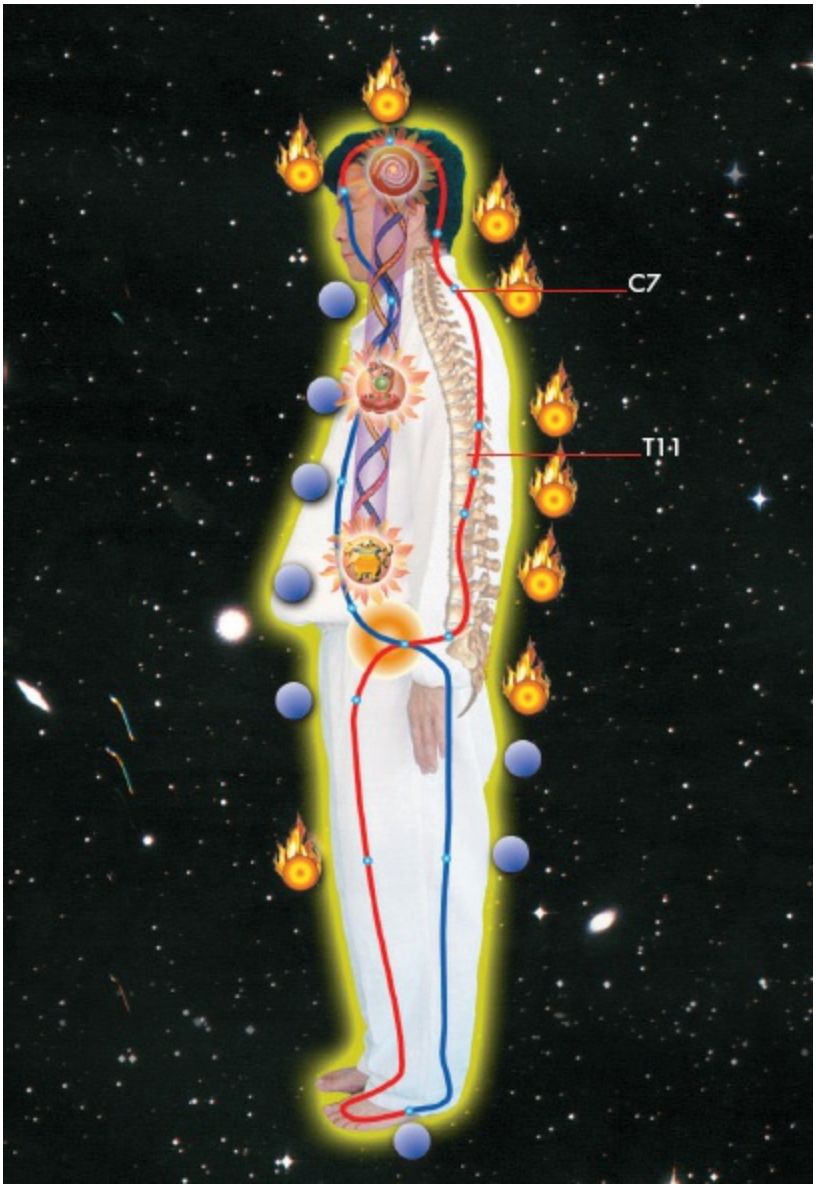


Fig. 5.21. Turning the wheel

Cleansing the Organs and Building the Aura

1. Breathe red mist into the heart, and breathe out any gray color.
2. From the heart, send out the red mist to create an aura around the body (fig. 5.22).

Fig. 5.22. Breathe red mist into the heart and send it out to create an aura.

3. Breathe yellow mist into the spleen, and breathe out any gray color.
4. From the spleen, send the yellow mist all over the body, then send radiance out around the body.
5. From the mouth, breathe out the yellow mist to create an aura (fig. 5.23).

Fig. 5.23. Breathe yellow mist from the spleen out the mouth to create an aura.

6. Breathe white mist into the lungs. Breathe out any gray color.
7. From the lungs, send the mist to the nose and out the nose and skin.
8. From the nose, breathe out the white mist to create an aura (fig. 5.24).

Fig. 5.24. Breathe white mist into the lungs and out the nose to create an aura.

9. Breathe green mist into the liver. Breathe out any gray color.
10. From the liver, send the mist to the eyes.
11. From the eyes, breathe the green mist out to create an aura (fig. 5.26).

Fig. 5.25. Breathe the blue kidney mist out from the ears to create an aura.

12. Breathe green mist into the liver. Breathe out any gray color.
13. From the liver, send the mist to the eyes.
14. From the eyes, breathe the green mist out to create an aura (fig. 5.26).

Fig. 5.26. Breathe the green liver mist out from the eyes to create an aura.

15. Be aware of the entire aura radiating around you, built from each of the organs (fig. 5.27).

Fig. 5.27. Finish building the aura.

FORMING THE CAULDRON IN THE CRYSTAL ROOM AND CONNECTING TO THE EARTH ENERGIES

The previous formulas helped to strengthen the senses and the sensory organs. The next task is to form the cauldron at the Crystal Room.

Formula Five: Forming the Fire (Sun) and Water/Sexual Energy (Moon) Cauldron

1. Bring the sun down to the left eye to be the fire.
2. Bring the moon down to the right eye to be the water (fig. 5.28).
3. Bring the fire from the left eye to the bridge of the nose.
4. Bring the water from the right eye to the mid-eyebrow (fig. 5.29).

Fig. 5.28. Bring the sun and moon down to the eyes.

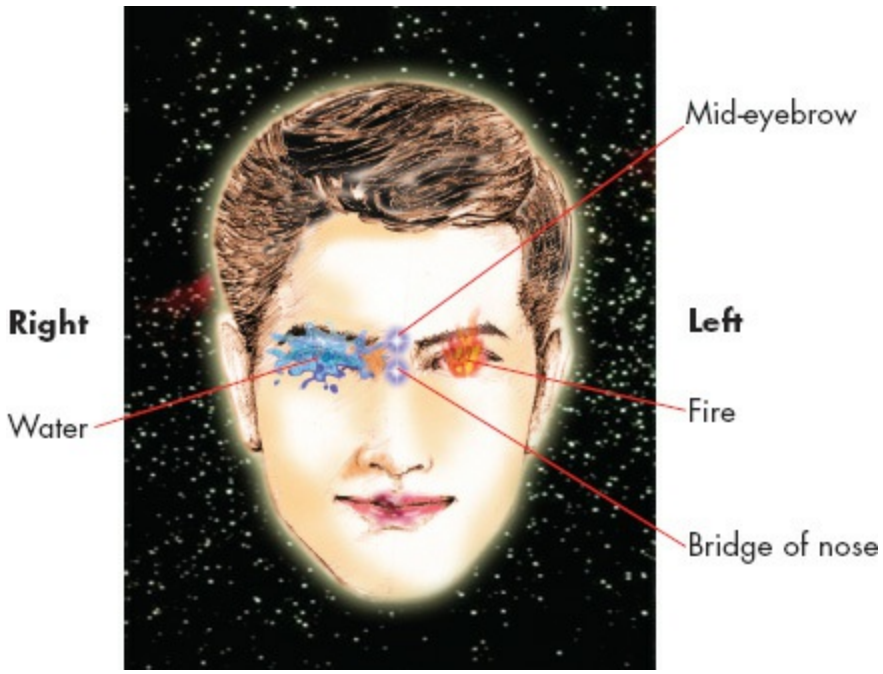


Fig. 5.29. Bring the fire to the bridge of the nose and the water to the mid-eyebrow.

5. Let the fire and water begin to couple (fig. 5.30). Note that this coupling differs from the practice in formula two, where we just combined the sun and moon to create one fire energy: now we couple two different energies.

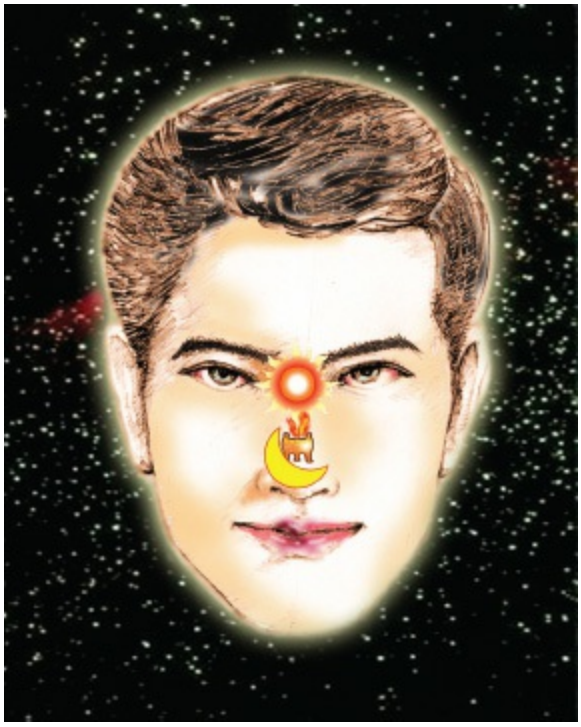


Fig. 5.30. Coupling the sun and moon

6. Allow the steam to come out of the third eye.
7. Gather the sexual energy from the sexual organs and bring it to the collection point in the mouth (fig. 5.31).

Fig. 5.31. Gather the sexual energy in the collection point in the mouth.

8. The steam produced from the sun and moon coupling will now become the fire for the coupling at the tip of the nose. Bring the fire energy down to the upper lip (see fig. 5.32).
9. Bring the water energy from the mouth up to the bridge of the nose (see fig. 5.33).

Fig. 5.32. Bringing fire energy down to the upper lip

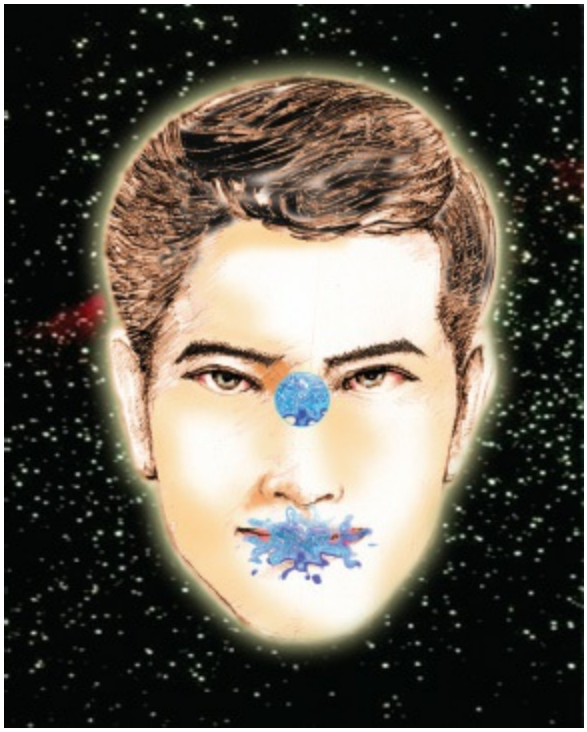


Fig. 5.33. Bringing water energy up to the bridge of the nose

10. Start the coupling at the tip of the nose. This coupling does not produce steam, yet you will clearly feel the suction (fig. 5.34).
11. Let the fire cool; then bring the energy down to the lower tan tien.

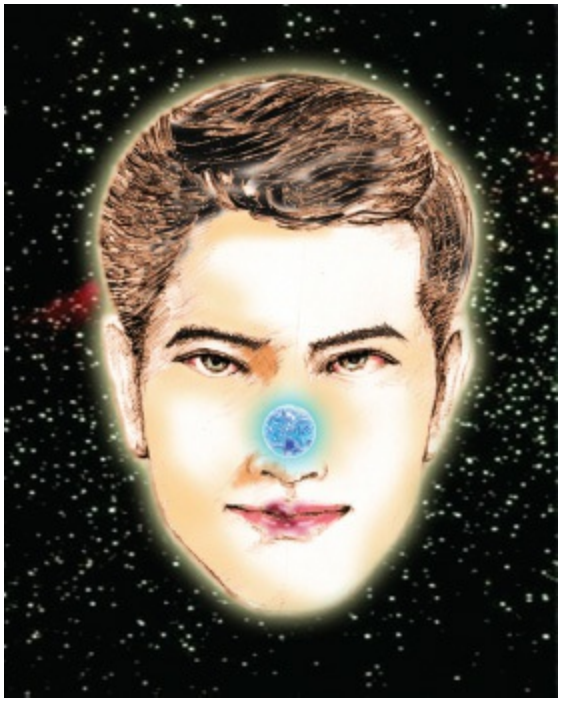


Fig. 5.34. Coupling at the tip of the nose

CONNECTING TO THE STARS AND PLANETS

The rest of the formulas guide the practitioner to connect to the protective energies of the cosmos. These energies then assist in the sealing of the senses.

Formula Six: Four Forces Protection

This formula stops the draining of the essence and harmonizes the four forces. When all the four essences are not draining out, sexual essence/ water, spirit/fire, eternal soul/wood, and the corporeal soul/metal all will gather at the earth—the tip of the nose.

When there is no desire in the heart, fire is not activated, the green dragon in the liver will sound, the red pheasant will close its wings, and the sexual essence stays and gathers. Wood burns to become fire, and thus gives birth to the heart energy. The white tiger (lung) gives energy to the water (kidney), which is the life essence of the body. If we do not drain out the life essence the white tiger will sound, the wind will start to move. The tortoise will stay dormant, the sexual essence will be conserved and stay in. When the sexual essence and the chi stay in us, the metal, wood, water, and fire forces will harmonize together and not leak to the earth. So the sexual essence, spirit, and eternal soul will gather in the good intention (see fig. 5.35 below).

- When the eyes (green dragon, east, wood) are not seeing, the eternal soul stays in the liver.
- When the ears (tortoise, north, water) are not hearing, the sexual essence stays in the kidneys.
- When the tongue (red pheasant, south, fire) is not speaking, the spirit stays in the heart.
- When the nose (white tiger, west, metal) is not smelling, the corporal soul (pui) stays in the lungs. Holding the tongue power inward regulates the breath.
- When all four are not moving, these four essences will harmonize at the earth and will be nourished, strengthened, and sealed.

Fig. 5.35. Begin to seal the five senses.

1. Repeat the practice for building the aura found see here.
2. Send out the pearl to connect with the Big Dipper (fig. 5.36).
3. Bring the Big Dipper down and connect it to the left and right temples, the left and right mastoid, the chin, the base of the skull, and the crown.
4. Bring the North Star into the Crystal Room.
5. See the Big Dipper full of violet light; that light is now pouring into your crown.

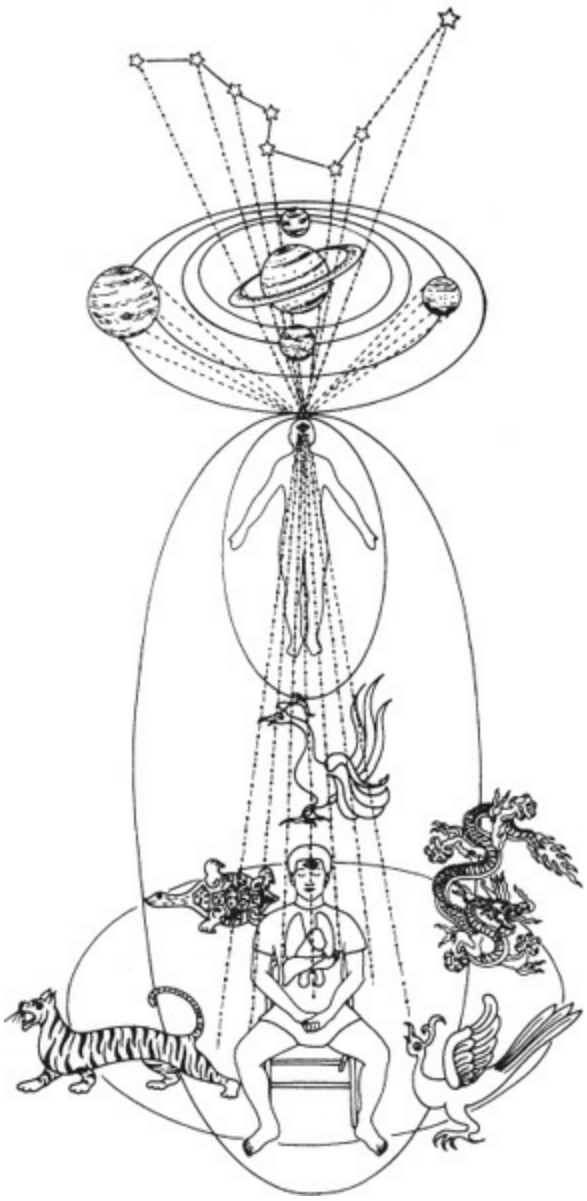


Fig. 5.36. The pearl connecting to the Big Dipper

6. Draw the sun down to the left eye to collect the fire energy.
7. Draw the moon down to the right eye to collect the water energy.
8. Bring the fire to the bridge of the nose.
9. Bring the water to the mid-eyebrow.
10. Draw the fire and water together and begin the coupling.
11. Simmer slowly and send the steam up to the third eye.
12. Draw the fire energy up from the left kidney to the left ear collection point.
13. Draw the sexual energy up from the sexual organs and the right kidney to the right ear collection point.
14. Draw the fire and water into the Crystal Room and begin the coupling. The steam produced here will become the fire for the next coupling.
15. Bring the sexual energy up to the pineal gland and allow it to drip down to the mouth. Mix it with saliva and fill the mouth with sexual energy.
16. Draw the fire energy down from the Crystal Room to the upper lip.

17. Draw the water energy up from the mouth to the bridge of the nose.
18. Couple at the tip of the nose.
19. Be aware of the ears. Feel the blue energy turning into the tortoise in each ear to seal and protect the ears (fig. 5.37).

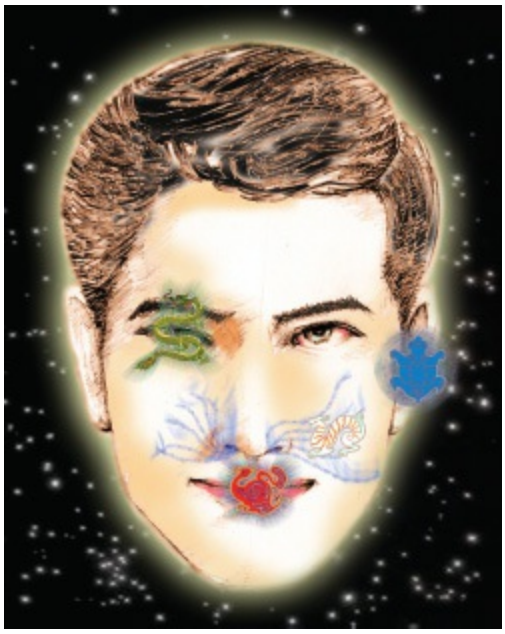


Fig. 5.37. Sealing the senses

20. Be aware of the nose. Feel the white energy turning into the white tiger in the nose to seal and protect the nose.
21. Be aware of the eyes. Feel the green energy turning into the green dragon in the eyes to seal and protect the eyes.
22. Be aware of the tongue. Feel the red energy turning into the red pheasant at the tongue and in the mouth to seal and protect them.
23. Draw the green wood energy of the eyes down to the tongue (fire) and combine the two to create one fire energy. Send the fire to the Crystal Room.
24. Draw the white metal energy from the nose over to the ears (water) and combine the two to create one water energy. Send the water to the Crystal Room.
25. Start the coupling in the Crystal Room.
26. Slowly simmer for a long time.
27. Empty your mind into the lower tan tien anytime thoughts arise. Feel the stillness of your senses. Feel how they are sealed.
28. Slowly let the fire cool down; then gather the energy in the lower tan tien.

Formula Seven: Energy Body and Planet Protection

1. Repeat formula four to clean out the Thrusting Channels and build the aura.
2. Send out a pearl to connect with the Big Dipper.
3. Connect the Big Dipper to the cranial bones; then bring the North Star to the Crystal Room.

4. See the Big Dipper pouring violet light down into your crown. Wash the whole body and especially the marrow with the violet light.
5. Bring the left kidney up to the left ear and make a collection point in the left ear for the fire energy.
6. Bring sexual energy from the sexual organs and the right kidney up to the right ear. Make a collection point in the right ear for the water energy.
7. Bring fire and water energies into the Crystal Room and begin coupling.
8. Bring the Sun down to the left eye to collect the fire energy.
9. Bring the Moon down to the right eye to collect the water energy.
10. Bring the fire energy from the left eye to the bridge of the nose.
11. Bring the water energy from the right eye to the mid-eyebrow.
12. Bring the fire and the water together and start the coupling.
13. Draw the sexual energy up to the collection point in the mouth.
14. The steam from the Crystal Room coupling will now be used as the fire energy for the coupling at the tip of the nose. Bring the fire energy down to the upper lip.
15. Bring the water energy from the mouth to the bridge of the nose.
16. Bring the water and fire together at the tip of the nose and start the coupling.
17. Be aware of all three couplings simultaneously—in the Crystal Room, the mid-eyebrow, and the tip of the nose. The steam at the Crystal Room will form a pearl and open the third eye.
18. Send the liver energy out to draw in the green planet, Jupiter.
19. Bring Jupiter in to seal and protect the eyes.
20. Send the heart energy out to draw in the red planet, Mars.
21. Bring Mars in to seal and protect the tongue (mouth).
22. Bring the eyes down to the mouth and combine the eyes and tongue to create one fire energy.
23. Draw the fire energy up to the crystal room.
24. Send out the kidneys to draw in the planet Mercury.
25. Bring Mercury in to seal and protect the ears.
26. Send out the lungs to draw in the planet Venus.
27. Bring Venus in to seal and protect the nose.
28. Bring the ears to the nose and combine them to form one water energy.
29. Draw the water energy up to the Crystal Room.
30. Start the coupling of the fire and water at the Crystal Room.
31. Let go of all thoughts, send them down to the lower tan tien.
32. Feel the stillness of all the essences/senses when they are not expending energy (fig. 5.38). Feel the energy of the eternal soul, the spirit, the corporeal soul, and the sexual essence staying with you.
33. Let the fire cool down.
34. Bring the energy down to the lower tan tien.

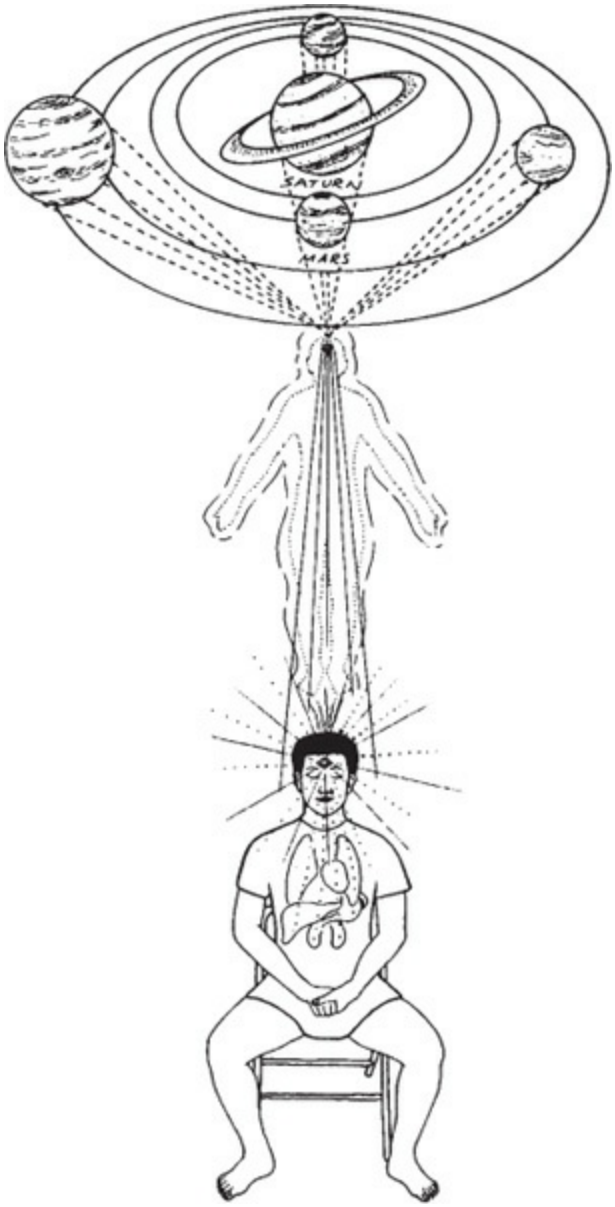


Fig. 5.38. The planets connect to the organs and help to seal the senses.

Formula Eight: Big Dipper Cauldron

1. Do Bellows Breathing; then connect with the lower tan tien.
2. Build the aura:
   - Red mist from the heart
   - Yellow mist from the spleen
   - White mist from the lungs
   - Blue mist from the kidneys
   - Green mist from the liver
3. Send out the pearl to connect to your own personal star and to attract the Big Dipper. Look for the light (fig. 5.39).

Fig. 5.39. Connecting to the Big Dipper and North Star

4. Draw in the Big Dipper and connect it to the cranial bones (left and right temples, left and right mastoid, chin, base of the skull, and the crown). Bring the North Star to the Crystal Room.
5. See the Big Dipper pouring violet light down into your crown and through your whole body. Wash your body in the violet light and especially the marrow.
6. Feel your body so full of violet light it starts to overflow and create an aura around your whole body (fig. 5.40).

Fig. 5.40. Violet light and aura

7. Be aware of the coupling at the mid-eyebrow, Crystal Room, and the tip of the nose. Give yoursel plenty of time to feel the suction in each place.
8. Now expand your mind outward to the constellations. Feel the connection of the constellations to your organs and to the elements as follows (see fig. 5.41):

- The eastern constellations connect to the liver (wood).
- The southern constellations connect to the heart (fire).
- The western constellations connect to the lungs (metal).
- The northern constellations connect to the kidneys (water).
- The Crystal Room is in the center.

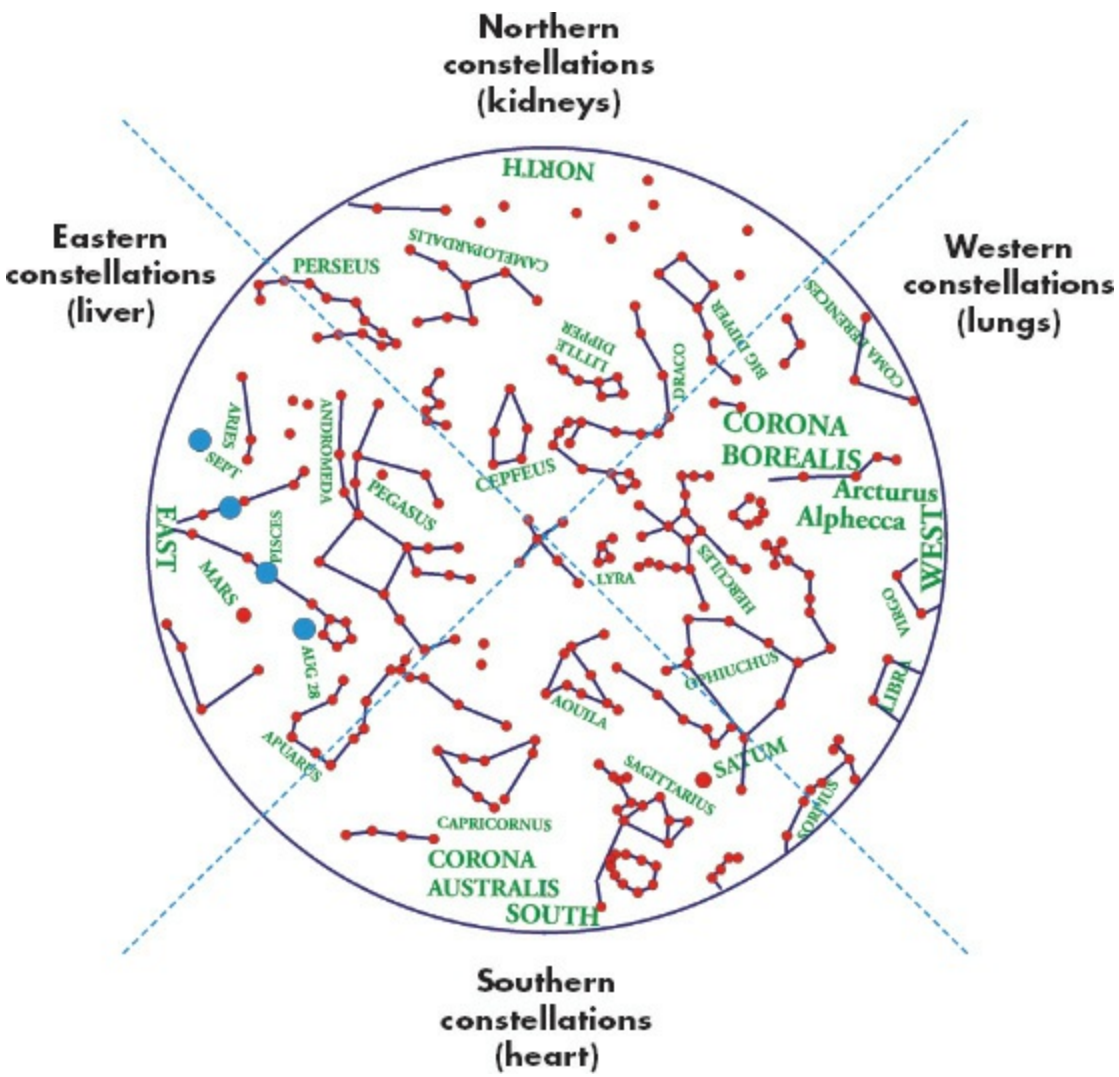


Fig. 5.41. Connecting the organs to the constellations

9. Combine the southern constellations (fire) and the eastern constellations (wood) to create one fire energy.
10. Combine the northern constellations (water) and the western constellations (metal) to create one water energy.
11. Couple the two at the Crystal Room.
12. Feel your aura as another layer of your skin. Feel it move in and out with each breath. Take in the refined energies from the constellations.
13. Let the fire cool, then gather the energy at the lower tan tien.

Formula Nine: Four Constellations

1. Clean the Thrusting Channels.
2. Turn the wheel.
3. Create the auras.
4. Send a pearl out to connect with the Big Dipper.
5. Connect with the Big Dipper at the left and right mastoids, left and right temples, base of the skull, chin, and crown. Feel the Dipper pouring violet light into your crown and washing your whole body.

6. Create the three cauldrons in the head (bridge of the nose, Crystal Room, tip of the nose).
7. Feel your aura as an extra layer of skin. Feel it move in and out with each breath. Feel your breath drawing in chi through your skin to your whole body.
8. Be aware of the planets and animals protecting and sealing your senses.
9. Shoot your energy body out through the crown and make yourself very large (see fig. 5.42 below).
10. Connect with the constellations as follows:

- Liver and wood in the eastern constellations
- Heart and fire in the southern constellations
- Lungs and metal in the western constellations
- Kidneys and water in the northern constellations

Fig. 5.42. Shooting out the energy body

11. Combine the eastern and southern constellations (wood and fire) to create one fire energy.
12. Combine the western and northern constellations (metal and water) to create one water energy.
13. Start the coupling and feel the vast amounts of energy.
14. Beam the energy down to your Crystal Room and to your heart. See the rainbow beams radiating out from your heart to the rest of the body wherever they are needed.
15. Bring your awareness to the lower tan tien and start the coupling there.

16. Bring the energy from above into the lower tan tien and use it to heal any part of the body or mind that is in need.
17. Slowly allow the fire to cool; then gather the energy in the lower tan tien.

6

Supporting Your Inner Alchemy Practice

The ancient Taoist masters meditated in mountain caves, where the disturbances of daily life could not be felt. Retreat from society and the womblike experience of these caves are part of what enabled these masters to attain such deep states of meditation. Like hollow bones, caves contain the earliest information of life on Earth and the vital essence of earth power. While few of us have access to such remote caves, it is possible to recreate some of the essential characteristics of retreat in the modern world.

RETREAT

The most important aspect of retreat is the retreat itself—the leaving behind of daily life and its many claims on our attention. While powerful meditation can certainly be a part of regular life, the sustained hours of concentration required for the Kan and Li transformations are not practically achievable in the course of a normal daily experience. Therefore, it is helpful to attend a structured retreat where appropriate food and other daily needs are provided for you and external distractions are consciously removed.

DARKNESS

The darkness of the caves was another important element of the ancient practices. A total darkness environment changes the body's chemistry, affecting the pineal, pituitary, thalamus, and hypothalamus glands. In darkness, the mind and soul can begin to wander freely in the vast realms of psychic and spiritual experience where you are reunited with the true self and divinity within.

The Tao says, "When you go into the dark and this becomes total, the darkness soon turns into light." When you return to nature's original darkness, you return to the womb of the universe. The deepest centers within the brain—the glands of the Crystal Palace—are activated in the womb of darkness, enabling a connection with the Wu Chi, the original Source. Darkness actualizes successively higher states of divine consciousness, correlating with the synthesis and accumulation of psychedelic chemicals in the brain, including melatonin and DMT.

The Kan and Li meditations can be practiced either in a dark room or a cave, or in a normal place with very little light from windows. Sources of electricity should be eliminated as well, to limit light and create a purer environment. Traditionally, the practitioner should start with seven days in the darkness and gradually increase to twenty-one days, as additional benefits accrue from the meditations between fourteen and twenty-one days. Another alternative is to stay in the dark during the day and come out of the darkness at night to receive the energy of the moon and the stars.

FOOD CHI KUNG

We eat for many different reasons, but we rarely pause to wonder about the drives that compel us

toward the particular foods we choose.

Instinctive: A natural response to hunger without regard to the nature or results of eating the food.

Epicurean: Eating for the appreciation, texture, aroma, and visual charm of a dish; based on gourmet qualities.

Sentimental: Eating based on good past memories or romance.

Cerebral: Shaped by nutrition experts or scientists. One eats a type of food based on authority.

Societal: Eating with a social awareness of the earth and all people. Based on empathy for all sentient beings.

Religious: Eating a diet in accord with a religious or spiritual teaching or for ontogenesis and self-improvement.

Supreme: Autonomous eating based on profound wisdom and comprehension of self and others.

Eating Can Help Us Attune to Nature

The best method for getting tuned in to nature is to eat foods that are fresh, in season, organic, and local. They should be chosen to balance your own unique circumstances and requirements.

Whole Grains: The cornerstone of every meal should be 50 to 60 percent whole grains. This includes health-giving whole grains such brown rice, millet, barley, rye, whole wheat berries, oats, corn, and buckwheat. It also includes items such as whole grain noodles, corn grits, quinoa, amaranth, bulgur, oatmeal, sourdough whole wheat bread, and chapatis.

Soup: Vegetable soup, perhaps one or two bowls, should make up about 5 to 10 percent of daily food intake. The soup should be made with both land and sea vegetables, as well as miso or tamari —an excellent, mild seasoning that also provides a big nutrition boost.

Vegetables: Organic vegetables that are fresh should constitute about 25 to 30 percent of a basic diet. They can be steamed or stir-fried, cooked into stews, or served fresh in salads. Vegetables are critical for good health.

Beans: A first-class protein, mineral, and fiber source, legumes and bean products should comprise 5 to 10 percent of one's daily food intake. Beans are hearty and delectable, and they can be prepared together with sea vegetables and grains, as well as used in soups and salads.

Sea Vegetables: Sea vegetables are rich in vitamins and minerals and supply significant nutrients not present in most American diets. Sea vegetables should make up approximately 5 percent of a person's diet, and they can be included in bean dishes, soups, vegetable recipes, and even desserts.

Seeds and Nuts: Sesame, pumpkin, and sunflower seeds should be a part of any good diet. They supply valuable minerals and high-powered proteins. Nuts and nut butters should be used sparingly.

Fish or Meat: A reasonable amount of white meat or fish and seafood (3–5 ounces) is good for some people once or twice a week. It can be more if a person has special requirements. If you are eating these proteins, try to include three times more vegetables than fish or meat in your meal.

Desserts and Sweeteners: Use fruit juices or grain-based sweeteners like rice syrup, barley malt,

and amazake. Pies, cakes, cookies, puddings, and gelatins made with these sweeteners can be eaten in small quantities.

Fruits: Local fruits in season are encouraged in moderation contingent on one's condition, needs, and climate.

Cooking Oil: Naturally produced, cold-pressed vegetable oils are suggested for cooking.

Condiments: The best condiments are gomashio or sesame salt, umeboshi plums, tekka, and sea vegetable powders. Sea salt is best but should be used in moderation for cooking. Be knowledgeable about its effects, and don't overdo it.

Pickles: Fermented (pickled) vegetables can be eaten every day. They are a natural digestive aid and good overall alkalizers.

Beverages: Spring or well water is suggested for both drinking and food preparation. Bancha and nonstimulating herbal teas are appro priate. Avoid ice cold drinks.

Cooking: Cooking with a flame, including a gas stove, is important. Don't use electric or microwave cooking.

Diets that include animal foods like fish, chicken, meat, cheese, and eggs require more liquids to equalize the high protein, sodium, and toxicity they contain. If you are often thirsty, it would be wise to take a look at your intake of protein and salt. A grain-and-vegetable-based diet requires less liquid because vegetables and cooked grains have a lot of water content: whole grains have as much as 70 percent water when they are cooked and vegetables can contain 85 to 95 percent water.

In general, food should be consumed warm or at room temperature, especially if one is a cool sort of person. A "cool type" is one who has a general dislike for cold weather, catches frequent colds, and often has cold hands and feet. "Hot types," on the other hand, love cold weather, always have warm hands and feet, and sweat easily. Hotter people can do fine with cooler foods like salads, particularly in hot areas.

Frozen or icy foods, however, are not recommended even for hot types. These foods can cause cramps or even paralysis in the stomach. In the event that the stomach becomes too cold from icy foods and beverages, the stomach secretes excessive gastric liquids, which cause indigestion.

CHEWING CHI KUNG

In serving the goal of intelligently transforming the physical body into the spirit body, we must pay careful attention to eating and digestion. We need to understand how to change food into energy and what foods furnish the most therapeutic power. We must also recognize that how we eat is as crucial as what we eat. If we take smaller meals and eat fewer times during the course of a day, this aids in improving the body's immune system and increases vitality.

Eating Schedule

As a general rule, you should have an empty stomach before adding additional food to the digestive system. A good rule of thumb is to wait a minimum of three hours and ideally wait five hours after a meal before beginning the next meal. This assists in the proper function of the digestive organs. In addition, it forestalls temporary loss of strength, stomach upset, bloating, and cramps. Of course,

those with medical conditions may need to adjust this scheduling: individuals with hypoglycemia, for instance, may need to eat every two hours. They also should generally eat in smaller quantities until they are healthy.

For those who eat three times a day, the best times are 7:00 a.m., 12:00 noon, and 6:00 p.m. For those who eat twice a day, the first meal should be between 9:00 a.m. and 10:00 a.m. and the second meal between 4:00 p.m. and 5:00 p.m.

Preparing Yourself for a Meal

If you have been out of the house a lot during the day, the best way to get ready for eating is to take a shower and put on light, fresh clothing. It is best to be free of body odors; at a bare minimum one should wash the face and hands prior to eating. Cleaning up purifies and stimulates the body and puts a person in the right mindset to get the maximum benefit from eating.

Scientists know that additional oxygen in the cells assists with digestion and the absorption of food. This means, in practical terms, that some light exercise before a meal will improve digestion and reduce the overall quantity of food needed. Good choices are Chi Self-Massage or three to five minutes of yoga stretching, deep breathing exercises, or jumping on an exercise trampoline. You need sufficient movement to start the oxygen and energy flowing, but not so much that you become overstimulated or excited.

Before Meal Exercises

Perform each exercise 3 to 7 times. While exercising, make sure to breathe in via the nose and breathe out via the mouth.

1. Sit in a comfortable fashion with good posture. Look straight ahead. Stretch one arm toward the ceiling while breathing in deeply. Follow this by breathing out while lowering the arm. Place an emphasis on the expiration of breath. Continue with alternating arms for 3–7 rounds.
2. Reach out and stretch both arms slowly toward the ceiling, looking up. Breathe in and hold the breath. Bring the chin in a bit to straighten the spine. Visualize a string attached to the crown of the head, pulling up. Breathe out while slowly lowering the arms to the side.
3. Breathe in deeply and hold the breath. Keeping the spine straight, breathe out while lowering the head to the left shoulder. Breathe in while bringing the head back to center. Breathe out while allowing the head to go down backward, then inhale again and bring the head back to center. Breathe out and lower the head to the right shoulder, then inhale back to the center.
4. Rub the palms together briskly until there is a feeling of warmth. Put the hands on the kidneys (low back region) and rotate the spine around, breathing in while rotating to the back and breathing out while rotating forward.
5. Sit down with a straight posture and with the knees up: feet flat on the floor. Inhale and put the right hand on the left knee. Exhale and turn to the left while looking to the back, then return to center. Repeat with the left hand on right knee, turning toward the right.
6. Put both hands onto the thighs. Inhale and retain the breath, then exhale while bending forward. Follow this by inhaling while coming up and exhaling when bending forward.

7. Inhale deeply and hold the breath while relaxing. Exhale completely and permit the tension to sail away with the breath. Cleanse.
8. Align your posture by straightening your spine as you sit. Stretch your arms up over your head several times. Tuck your chin slightly and breathe deeply as you free your buttocks and spine from tension.
9. Rub your palms together briskly until they grow warm: this initiates a stream of energy all through the body. Relax your arms and clasp your hands comfortably on the lap, breathing deeply for several minutes.
10. Close your eyes and send loving sentiments from the top of your head throughout your body. Send them down to fill the arms, chest, and abdomen, then send them down the legs and into the feet. Keep this up until the entire body is at ease. Transmit loving power to every organ and to areas that need extra healing. Reach out and send the love to family, friends, home, and the entire world. Let it extend to the whole earth and into the endless heavens and finally return to you.

Giving Thanks

Prior to eating, remember to give thanks. Convey gratitude to the environment, God, the cosmos, to all those who provide food for the human race. In particular, do not forget the food itself—a gift from the Mother Earth. Speak to food as though it has life, because it actually does. You can consider foods as small spirits on your plate: they enter your body and do amazing things.

You can say, for example, "I give thanks to the universe, for providing everyone life, for invigorating us and leading us. Thank you for our mother and father, neighbors and friends, and all who are part of our lives. I give profound thanks for the food we are about to eat. Thank you to those who brought us the food, including the farmers, transportation workers, and shopkeepers. In particular, I thank the cook who made this food. May the food that we eat go into our bodies and assist in bringing health, happiness, and balance. Let it cleanse us, enabling us to be better people and have a greater awareness, so that perhaps the world is more healthy, happy, and peaceful. Amen."

Food experiences the appreciation and will react. After giving thanks, it is okay to begin eating.

Breathing Mechanics

In order to get the most out of your food, it is important to breathe correctly as you eat. Proper breathing increases oxygenation of the blood, which in turn helps the digestive system to absorb and utilize the energies from food more efficiently. Consequently, meals will be more satisfying. Practice abdominal breathing during the course of the day, particularly at mealtimes. Abdominal breathing causes the abdomen to move outward with each inhalation and inward with each exhalation. The outward breath should be emphasized to eliminate toxic air from the body.

Improved breathing produces clearer cognition and activates the release of neurochemicals.

Energetic Considerations

The human body receives downward-moving energy from the heavens via the crown of the head. At the same time, the earth force spirals upward through the soles of the feet and the genital region. Heaven and Earth energies meet in the mouth when we chew, connecting the Governor and Functional

Channels: the entire body is thus a providential, living receptor and a source of electromagnetic energy.

Flowing downward from heaven is a contractive energy, which forms the uvula. This is the cone-shaped piece of tissue that hangs down at the back of the throat. The expanding energy from the earth spirals up via the tongue. When food is chewed, the uvula and tongue together provide a charge to the food. This creates a transformation of energy. Subtle changes in our posture, positioning, and behavior during eating can affect this energy in many ways.

Positioning

Walking is the worst way to eat because energy exits the gastrointestinal tract and disseminates all over the body. Standing while eating causes energy to go to the legs. If one sits, or better, kneels down, the energy centers more efficaciously, collecting in the lower tan tien and digestive tract, including the stomach and intestines. You can sit in a chair with good posture and the legs down, or cross your legs and sit Lotus style.

Alternatively, try kneeling. In a kneeling position, you will consume less food and gain additional energy. This is due to the fact that the energy is not broadcast through the arms and legs but remains centered in the hara, which attaches us to Mother Earth. In a manner akin to meditating, you can kneel down on a soft cushion. An additional cushion can be used for the knees if desired. This assists in making the position more comfortable and therefore less distracting.

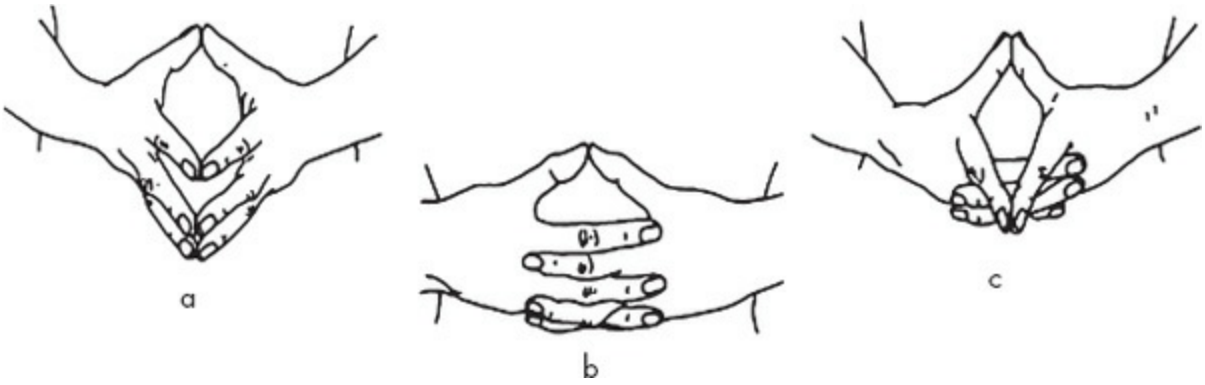
Upon kneeling to meditate, pray, or eat, the big toes should be crossed on the back and the fingers held together in a relaxed manner on the upper side of the thighs. This position improves the flow of energy from one side of the body to the other and creates equilibrium in the right and left sides of the brain.

Whenever one foot contacts the other at the same time that one hand contacts the other hand, there is a potent circulation of energy all over the body. Energy begins to stream down both legs, across the toes, down both arms, through one hand to the other and then up the other arm. Energy then disseminates from one side of the body over to the other, and finally converges at the hara. You can actually recharge while eating.

Regardless of the position you choose, you need to keep your pos-ture and the energy flow in mind. Sit up straight and focus on the mouth or the lower tan tien. Remember to breathe slowly and deeply.

Hand Positions

The hands and fingers can be placed in one of several meditative positions, including touching the fingertips together (fig. 6.1a), linking the fingers (fig. 6.1b), or a combination position (fig. 6.1c).



These positions relax the shoulders and, by touching the thumbs together, complete a circuit that fortifies the lungs and consequently the breath. Moreover, the Large Intestine meridian runs through the forefingers: energy originating in the lungs travels to the large intestines, influencing the entire alimentary canal.

Setting the Tone

Use healthy tableware for your meals: there is a better flow of energy through natural materials like wood, which carry a stronger stream of energy from nature to the food and into the person. Metal utensils should be avoided when possible. In their place, use cooking utensils, tableware, and plates made from wood, bamboo, ceramics, or clay.

Of course the dining table should be clean and free of distractions such as papers or mail that one might be tempted to read. A lovely view of nature or flowers is a plus, and a candle is appropriate for the evening meal, as it might encourage meditation. The table should be set in an attractive and appealing manner: the appearance of the meal nourishes us just as much as its nutritional or energetic value. Along with attractive, simple dishes, one senses love and care.

Color is a particularly powerful aspect of the table settings, which can be used to encourage general well-being and balance specific conditions. Red creates a warm and stimulating feeling. Earthy colors like brown, gold, and russet provide warmth and constancy. Cool and calm feelings are generated by blues, greens, and pastels. White is neutral. The season of the year should also be taken into account when choosing colors for the table.

Plate Arrangement

Food should be arranged on the plate with an artistic frame of mind, as though you were painting a picture. This permits the energy of the food to enter through the eyes as well as the nostrils and tongue, and makes the entire body feel better.

Grains should be on the plate nearest the diner, with beans, meat, or fish to the left. On the right of the grains are the root vegetables. Vegetables from the sea should be on the left above the beans while pickles are on the right above the root vegetables. Leafy greens should be placed on the top of the plate directly opposite the grains. Adding special side dishes as well as condiments permits variety and makes the total eating experience more meaningful.

Affirmation

Prior to eating, try to visualize your goals for the meal. Then make a positive affirmation of your goals, like the following: “I am becoming completely healthy, more positive and self-assertive, more calm and tolerant. I am reaching my perfect weight, growing spiritually, and having more enjoyable and loving sex. I am also studying more effectively and completely. I know this is all due to chewing each mouthful 100–150 times and becoming wholly liberated from everything.” If you make this affirmation before and throughout your meals, it will be bound into the food and stay with you as long as the food is there.

Quietude

While eating, focus your energy on the oral cavity. Don’t watch television or read during a meal, or

the energy from your food will go into the television or book. Talking while eating tends to move energy from the mouth to the throat or brain. This creates a detachment of energy in the body and interrupts digestion. Individuals who speak when consuming food often require greater amounts of food and have more frequent indigestion. You are better off staying silent when eating, or at least talking as infrequently as possible between bites.

If you have to talk socially during a meal, it is best to discuss pleasant subjects. Anything negative charges the food with unpleasant energies, which are then carried to the internal parts of the body. Food should be filled with strong thoughts, happiness, and gratitude, because it influences who we are.

Even high-quality food can become indigestible if you are tense or upset when eating; a calm and relaxing time for meals is essential for that important recharge. The glands in the mouth make two types of saliva: the large salivary gland produces a watery saliva that contains digestive enzymes, while the smaller salivary glands release thicker saliva that is without digestive accelerators. During moments of stress, the thicker saliva dominates, and it will reduce your ability to properly digest your food. Timing your chewing with the breath in a manner akin to meditation will help you to maintain an easygoing mood all the way through the meal.

Proper eating sequence

Eat the soup first. Soup is usually somewhat salty and this induces the flow of saliva and enzymes in the mouth. These enzymes assist in the predigestion of carbohydrates and also trigger the stomach's digestive fluids. You can eat all of the soup before the main meal or sip during the meal in place of a beverage.

When the soup is finished, a teaspoon to a tablespoon of whole grain can be taken. The most beneficial fuel for people is whole grains because they are complex carbohydrates, which are rich in fiber, low in fat, and are balanced nutritionally. Whole grains assist in making the glucose in the blood more stable. Chewing such grains while properly breathing provides more energy. In fact, the Chinese character for *chi* joins the characters for both rice and breath.

Eating the meal in stages from the more concentrated foods to the more expanded ones promotes better digestion and elimination. Put the tableware down on the table between bites. Masticate the food very well and swallow. Following the grain, eat a spoonful of beans, fish, or meat. Put the utensil down once again. Chew the food thoroughly prior to swallowing. Go back to the grain, put down the utensil, and chew. Follow that with a bite of root vegetables. Put down your utensil and be sure to chew very well again.

Take turns between bites of grain and portions of the different foods in the following order: First, grain–beans–grain–roots–grain. Next, root vegetables–grain–sea vegetables–grain–leafy greens. Proceed with this optimum eating cycle, switching back to grain between each spoonful of food. Keep in mind that the tableware needs to be put down between every bite. Also remember to breathe deeply while chewing. This method will help you eat more patiently and will provide the utmost benefits from the meal.

After the main meal, have a piece of pickle to help with digestion. Bread and salad should follow the main part of the meal. Lastly, desserts should be eaten at the conclusion along with a beverage. It is best to drink beverages after a meal because they can otherwise dilute vital digestive enzymes.

Water is the best thirst quencher. Chew liquids twenty-five to fifty times for best results.

Those who are inclined to develop flatulence or gas ought to delay dessert for at least fifteen minutes. Grains ought to be taken during the entire meal. This boosts proper absorption of assorted foods and essentially does away with chronic constipation. Eating grains properly is the single most significant thing one can do to promote good health.

Chew Consciously

Carnivores have teeth designed to tear, and herbivores have teeth designed to grind. Human beings are omnivores who can both tear and grind food. However, it should be noted that of the thirty-two teeth humans have, only four are designed to tear: the rest are for chewing.

Mastication is the first step in the process of digestion. It also fortifies our immune system and promotes vitality. The most substantial animals on earth—those with the most stamina—consume vegetation, which they chew thoroughly. Chewing well makes us more powerful and changes the food into energy. Chewing can be compared to making a fire, which must be laid carefully in order to burn well. If we set a match to a pile of paper under three or four big logs, for instance, the paper flames up, the logs turn black, and then the fire goes out. No matter what kind of log we use in this scenario, it is unlikely to catch fire. The situation is quite different, however, if thin kindling is used for the fire. With kindling, the logs will almost certainly catch, burn, and generate heat and energy.

Chewing food properly is akin to using kindling. It creates a digestive flame that is able to release the energy soaked up by the plants from the sun, earth, moon, and stars. In the process of masticating pure vegetarian foods, the energy from the universe is freed to furnish the power needed to fire up a healthier, more vital life.

Chewing stimulates the production of saliva, which has many healing properties independent of its digestive enzymes. Consider a dog that licks its wounds: saliva accelerates the healing process. There are antibacterial qualities in saliva that prevent even the AIDS virus from tainting the white blood cells. Furthermore, chewing stimulates the parotid glands, which are located on each side of the jaw toward the back of the ears. These glands release the parotin hormones, which help the thymus to create T-cells—the guardians of our immune system. In short, chewing ignites one's internal fire. Individuals who masticate more are stronger, healthier, and happier.

If the teeth are damaged or are missing, it is very important to have them fixed: you should be able to chew food thoroughly. In the event you puree your food, it should also be blended well with saliva.

Chewing and Carbohydrate Digestion

The human stomach is not capable of completely digesting carbohydrates: the process of digestion must be partially completed in the mouth, where proper chewing allows the digestive enzyme ptyalin to mix with carbohydrates. Ptyalin breaks the carbohydrates down, initiating the important process of changing food into energy.

It is very important to chew grains thoroughly. Grains that are not completely chewed cannot release the nutrients, proteins, and starches from the fiber. When this insufficiently chewed material is swallowed, the pancreatic enzymes are unable to reduce it to its basic constituents. In such cases, the nutrients will be only partly assimilated by the intestines. Unabsorbed, partially digested food particles move to the large intestines where intestinal bacteria begin to ferment them. Such

fermentation gives rise to excessive carbon dioxide and sometimes methane, which can have a bad odor. Consequently, there is gas and bloating.

Vegetables also need to be masticated very well in order to handle the hard cellulose fibers that wrap around a plant's nutritious center. Each bite of food should be chewed until it is liquefied in our mouth. Without proper chewing, even the best diet can create gas, weightiness, irritation, and lethargy. Food that is not properly digested can, at times, produce psychological and emotional fallout including pettiness, ill humor, and even anger.

The Ideal Number of Chews

In order to start a good digestive fire and produce powerful energy, it is helpful to chew at least 100 times. Those who are sick or are seeking extra powerful energy should chew 100–150 times. To assist in recuperating from a severe malady or chronic disease, or if one is taking drugs or radiation therapy, it is necessary to chew each mouthful 150–200 times.

A good rule of thumb is to chew the drink and drink the food: liquids are chewed essentially like solids, while solid food is masticated until it becomes liquid. Upon chewing 150 times, there is actually nothing remaining to chew. The food is totally liquefied and blended with the saliva. Essentially, the food is predigested in the mouth, so the intestines do not need to work as hard.

While chewing, it is helpful to articulate a positive statement in the rhythm of your movement. An example might be, "Every day in every way I feel better and better." You can say this affirmation mentally while you chew. It is easier to keep track of the number of chews if you count up to ten on each of your fingers. Alternatively, you can chew each bite for a certain amount of time.

The most significant point is to chew the food substantially. Quite clearly, there are no teeth in the stomach or intestines. This means that one must chew in the oral cavity—fifty times for each mouthful at bare minimum. Increased chewing aids in mastering the philosophy of longevity and rejuvenation.

- Healthy people can chew fifty times. This means a normal meal can take about thirty minutes to consume. A relaxed meal with pleasant conversation might take an hour or more.
- Those with health problems need to chew each bite a hundred times or more. This takes approximately an hour and a half for an average meal.
- Those who are seriously ill should try to chew two hundred times or more, and to take about two hours for the meal. This time period is necessary to allow parotin to be made from the saliva and soak into the bloodstream.

Antonio Stanchion's Story

During the Second World War, an Italian man named Antonio Stanchion was sent to a German concentration camp. His diet largely consisted of chicory coffee and a slice of bread in the morning, and a vegetable soup for dinner. People were starving every day and life was a battle to stay alive. In the winter, there were frequent deaths because of weakness coupled with exposure to the elements.

One cold winter month, Antonio Stanchion discovered something that would save his life: when he was thirsty, he began to hold cold water in his mouth and chew it to warm it up. Generally, he chewed ten or fifteen times. If the water was particularly cold, he chewed it up to fifty times. This

not only quenched his thirst, but also provided him with surprising energy. Even he himself found this hard to believe, so he did some individual experiments. He tried chewing the water seventy-five, one hundred, and more times. He saw that chewing water actually gave him more energy, and he determined that chewing 150 times was the point at which there began to be a steady increase in his level of energy.

He would put about a tablespoon of food or liquid in his mouth and chew, counting while doing so. He shared what he had learned with his friends and they too had increased energy, suffering less than those around them from hunger. They were even warmer. After two years in the concentration camp, Antonio was liberated by U.S. soldiers and returned home—thin but very much alive. Of the thirty-two crewmembers on his ship when it was captured, only Antonio and his two friends survived the concentration camp. Antonio believed that this was because of the chewing practice he had developed, so he carefully taught it to his family.

In 1949, Antonio's son Lino Stanchion was living in Yugoslavia. The country was in political turmoil, and the communist government forbade Italian citizens from traveling to Italy. Lino tried to escape and was captured, then sentenced to two years of hard labor. Remembering his father's instructions, he began to carefully chew his meager food, 150 times or more with each bite. This seemed to fill him up. If he chewed it right, he discovered that it gave him a lot of energy as well as an unusual sensation of assurance and courage. He did not feel afraid of anything.

Lino also began to close his eyes while he ate. This meant he successfully avoided his negative and depressing environment. This internalized his vigor and gave him more strength. Years later, Lino immigrated to America. There, of course, he did not fear starvation and stopped his chewing regime. Many years went by and he began to suffer damaging effects from his high-stress life. He realized that he was going to die from his diet and eating habits. He became aware that his food could save him and he transformed his life again by correct chewing.

Ideal Rate of Chewing

Practitioners who are slow and lethargic can regenerate their metabolism by consciously speeding up their chewing pattern. On the other hand, those who want to be calmer should deliberately slow their rate of chewing. Background music and lighting can be a great help in these adjustments: bright lights and spirited music hasten the frequency of eating, while dimmer lights and slow music encourage a more sedate rate of chewing. The speed at which one masticates food impacts the energy in the entire body.

Advanced Chewing Techniques

Chewing with a spiraling motion facilitates the best outcome in digestion and vitality. At first this can feel odd, because most of us masticate with an up-and-down motion. A little self-training, however, will help a person learn to push the food with the tongue, moving it from left to right. The food should be moved from one side of the mouth to the other approximately each twenty-five chews.

The entire experience actually becomes more pleasant, albeit monotonous at first. Eventually, chewing feels calming and relaxing. The eyes can be partially or even completely closed as you repeat your affirmation and visualize a good life, imagining your dreams and hopes becoming a reality. With time, you can begin to be aware of your whole body, and the heat everywhere.

Some practitioners describe a kind of high that they experience at about two hundred chews. They sense a radiance and tingling sensation over their entire body, which feels intoxicating. This is a body energy glow that is akin to the athlete's "rush." Brown, natural rice is the food that provides the most beneficial high. This is because the rice transforms into a natural sugar, which contains the greatest life energy.

Food and Water Quantity

Eating too much causes an imbalance because more enters the body than leaves it. Overeating draws blood to the lower digestive area; consequently, blood is taken from the brain. Overindulgence thus impairs clear thinking.

In a body that is healthy and functioning correctly, the stomach is approximately the size of a fist; this is the ideal amount of food to eat at a given meal. To put this in perspective, that is approximately the size of an average soup bowl. While a serving like this should have all the nourishment one needs, very few individuals are actually satisfied with such a small amount of food. Most people want to eat at least two fist-sized meals and the average is probably about three or more. Consequently, a lot of people have enlarged stomachs.

Overindulgence causes stagnation of the life-force energy and damages the body. Each body is capable of digesting only a limited amount of food: excess food is stored as fat or toxins. When such fats and toxins are released, they can become pimples, cysts, boils, or other issues. In the event they are blocked up inside they can create internal cysts, tumors, and fatty layers around the organs. Overindulgence of liquids impacts the kidneys. They are small organs approximately the size of a person's ears and have the huge task of filtering all the soft drinks, hard liquor, and fruit juice consumed in modern society.

Mind the old saying of not biting off more than you can chew: consuming too much spoils the benefits of even the healthiest foods. Do not eat much. If you eat only until the stomach is three-fourths full, it will slowly shrink to a smaller and healthier size. Eventually, you will start to be full with a smaller quantity of food. Attempt to chew each mouthful three hundred times and be astonished at the quantity of energy and awareness it produces. It is possible to be satisfied while eating smaller quantities.

Some individuals are overweight but do not overindulge themselves while others are slender but eat too much. It is possible to discover how to heal attitudes, fears, and personal traumas through meditation, support groups, and workshops. Mastication can start you on the path to nutritional gratification and the correct weight. Chewing assists in the reduction of body fat in addition to reducing the obsessive cravings for food. Picture the body fully filled, resonating with life energy, perfectly nourished and unstrained, but nonetheless keenly aware. Envisioning is the initial step.

Post-meal Practices

When you eat it is not wise to fill up on food, rather it is better to leave the table slightly hungry. After eating, you should feel light, energetic, and buoyant—as if you were sailing in the air. There is a feeling of extreme satisfaction and happiness just in being alive; a gratitude for all that you have, and particularly for the food that was just eaten.

Upon completing a meal, stay at the table for ten to twenty minutes to permit the food to start its

transformation into energy. If you get up immediately after eating, the energy enters the moving parts of the body. Instead, hold the energy in the alimentary canal for as long as possible to maximize the complete absorption of the entire meal. Carry on breathing deeply. Send loving thanks to the food for joining together with your body. Perhaps linger and drink tea while having a pleasant conversation. Remember, though, that words and thoughts have energy and power. They deeply influence a person, particularly during and after meals.

Following a brief period of relaxation at the table, get up and move around. At that time the dishes and the dining area can be cleaned up. Go slowly and easily, and make sure to continue breathing deeply. Oxygenation of the blood is accomplished in this manner. An excellent way to help the body absorb food and accomplish good digestion is to take an after-meal walk. A ten-minute stroll is often enough, although half an hour is even better. If you work indoors, going outside for a walk after lunch to get fresh air helps improve digestion. In addition, walking is a great way to do deep breathing, which helps burn food efficiently and release additional energy. Walking is a highly efficient exercise that a person can safely do regardless of age.

Avoid Sleep after Eating

Sleeping after a meal is probably the worst thing to do for health and energy. If you need a nap after lunch, it is best to wait at least one hour. After dinner, wait a minimum of three hours before going to bed. Five hours is better, and the best of all is to wait until the food is totally digested and the stomach is empty. A great deal of the body's regeneration and healing takes place during sleep, but only with an empty stomach. So for example, if you go to bed at 11 p.m., you should have completed your meal by 7 p.m.

Eating right before retiring has an effect similar to eating animal foods: it produces poor digestion and causes gas, emotional heaviness, and overall fatigue. Bodily energy becomes backed up and blocked, which can lead to serious imbalances. You may wake up in the morning feeling torpid, irritable, or clouded after sleeping badly or for too long a period.

Summary of the Eating Practices

1. Do light exercise utilizing Chi Self-Massage, yoga, and Tai Chi Chi Kung, etc.
2. Bathe, shower, or at minimum wash the face and hands.
3. Turn off electronic devices, including the telephone.
4. Locate a sanitary, calm location to eat.
5. Use candlelight or play soft music if desired.
6. Do table exercises if there has been no exercise.
7. Use good posture and sit with a straight spine.
8. Convey appreciation or read a statement.
9. Start conscious respiration.
10. Put a bite of food in the oral cavity.
11. Put tableware down (assume hand position with fingers together).
12. Start masticating and deep respiration.

13. Focus on the mouth or lower tan tien.
14. Actually see the food or some appealing object.
15. Repeat steps 10–14 until the meal is finished.
16. Following eating, say a word of appreciation.
17. Rest or talk pleasantly for 10–15 minutes.
18. Take an after-meal walk.

Real Benefits of Chewing

1. **Provides for better digestion:** The more you chew, the less agitated you are during meals. Your attitude improves and food is digested and assimilated better.
2. **Improved absorption:** Chewing well allows the digestive tract to absorb nutrients, which in turn gives rise to more energy and endurance.
3. **Additional satisfaction:** The act of chewing in and of itself has a powerfully tranquilizing, comforting effect. When people chew very well, they are generally contented with half the usual quantity of food.
4. **Greater relaxation:** Stressed, busy people often eat too much. Chewing brings a relaxing feeling to the body and encourages quicker healing.
5. **Encourages forbearance and self-control:** Chewing requires discipline and patience. Practicing these qualities helps develop them still further.
6. **Reduces need for food:** Hunger is frequently a result of swallowing large, unchewed mouthfuls into the stomach. Those who chew more get additional nutrition from what they eat and therefore require less.
7. **Better thinking and improved mental health:** If a person eats less and chews more, thinking improves and the brain performs better, particularly if such a one breathes deeply when eating. Most of the oxygen taken in goes to the nervous system and brain. This assists with digestion. The combination of less food along with additional oxygen brings about an improved flow of energy. More significantly, this aids the food in changing into glucose, which provides the body with energy.
8. **Increases effects from any diet:** Carbohydrates are broken down with the help of the ptyalin enzymes in the saliva. Clearly, the more nutritious the diet, the better the consequences.
9. **Reduces expenses:** One starts to become more satisfied with the reduced intake of food and consequently spends less money on groceries; costly medical bills are minimized as well.
10. **Lowers desire for sweets:** Those who eat complex carbohydrates experience the inherent sweetness of these foods and therefore are able to reduce their craving for sweets. The more one chews, the sweeter the food tastes.
11. **Improves the taste of food:** Chewing brings out the real taste of food, and real food tastes better the more it is chewed.
12. **Minimizes gas:** There are two types of gas. One kind of flatulence has no smell and occurs due to inadequate mastication and overeating. If you chew peacefully and quietly, you will eat less and cut down gas. Smelly flatulence happens with individuals who have bad digestion because

of an unhealthy diet, bad food combinations, incorrectly cooked foods, or insufficient chewing. Masticating allows for clear answers to overeating, dyspepsia, incorrect food combinations, and incorrect mastication.

13. **Promotes relaxation:** A lot of individuals are tense and experience a great deal of stress. Being calmer at meals brings about a more peaceful energy. This continues on throughout the day. When chewing is practiced as a meditation, meals become a potent, relaxing, and healing time that can be enjoyed two or three times each day.
14. **Minimizes bad breath:** Most individuals who have chronic halitosis eat too much or eat too frequently. Before even digesting one meal they move on to more food. They eat snacks and have bits of food between meals. During the course of the day they might have breakfast, then a coffee break, a midday meal, a snack, supper, and then an additional snack prior to going to bed. Three meals a day should be enough if one eats correctly. A lot of individuals are happy with two meals a day. Everyone has the choice of putrefying or purifying his or her gastrointestinal system. A healthy system usually means a healthy mind and body. Sweet breath means a sweet temperament.
15. **Stimulates glands:** The jaw motion of chewing influences the entire endocrine gland system. It activates all the glands, including the pituitary and thyroid as well as the pancreas, spleen, and gonads. Sexual organs become more aligned. The gland that has the biggest change is the thymus, which produces the T-cells required for a healthy immune system. The parotin hormone that one excretes while masticating increases T-cell output. Chewing well is therefore critical, particularly for individuals with a degenerative disease.
16. **Increases alkalinity in the body:** Saliva is essentially alkaline. When it mixes with food it alkalizes the food that is swallowed. Even grains have an ability to create an acidic condition if not masticated well.
17. **Assists in healing ulcers:** Chewing improves both the quantity and the quality of saliva. This performs a healing process for all tissue; both internal and external. Those with stomach or digestive problems need to keep a pickled plum (umeboshi) pit or clean small smooth stone in their mouth to bring on the development of saliva. Saliva is an alkaline and excellent natural medicine that has the ability, if swallowed, to neutralize too much acidity in the stomach, and it therefore alleviates ulcers.
18. **Forestalls death by choking:** Choking is sometimes called a café coronary. It is one of the primary causes of accidental death in the United States and generally happens when people swallow a piece of food that is too big. Clearly, chewing 100–150 times can prevent many of these unnecessary deaths.
19. **Strengthens teeth and gums:** Increased mastication improves the flow of blood and energy to the teeth and gums.
20. **Reduces cravings:** A healthy diet that is thoroughly chewed will reduce cravings for unhealthy foods.
21. **Assists creativity:** Relaxed, reflective eating and chewing helps you become a calmer, clearer, and more inspired person. The starving artist often produces his or her best work while poor and eating a minimal diet. Small amounts of food permit a stronger stream of chi through the body, while too much food causes stagnation in the body, mind, and creative energy channels.

22. **Improves marriages and relationships:** When families eat separately, discontent and division are brought about. Those families that eat relaxed, healthy meals together invariably become more centered, stronger, and calmer. In all probability they have an increased chance of staying together in a world where so many split apart.
23. **Encourages rejuvenation:** The more you chew, the more parotin is released by the parotid glands, which sit behind the ears. If you do not chew enough, the hormone is swallowed and deactivated in the stomach. Chewing properly, on the other hand, induces the parotin hormone to get absorbed via the lymph system. The hormone regenerates the cells, influencing the entire endocrine gland system and restoring the entire body.
24. **Improves development of psychic abilities:** When food is eaten correctly, in a relaxed, thoughtful fashion, with good posture and deep breathing, powerful modifications occur in the mental and spiritual regions. Stagnancy breaks up and energy channels clear, inspiration flows, and intuition is improved.
25. **Improves sexual ability and vitality:** Sexual issues such as impotence, infertility, lack of orgasm, and PMS are usually caused by blocked energy and bad nutrition. Chewing is a useful exercise. Proper breathing, diet, and calmness all aid in improving circulation, energy, stamina, and sexual gratification.
26. **Benefits all organs:** Chewing assists with bringing about total health, whatever the diet is, because it brings more energy to the organs. That is an important step toward facilitating longevity and health.
27. **Improves efficiency:** Taking the time to chew allows one to accomplish things more quickly because of the increased level of energy and concentration.

Footnotes

*1. This discussion of Taoist Immortality is used by permission of Andrew Jan and was first published on page 52 of *The Practice of Greater Kan and Li,* by Mantak Chia and Andrew Jan.

*2. This summary of steaming is used by permission of Andrew Jan and first appeared on page 140 of *The Practice of Greater Kan and Li,* by Mantak Chia and Andrew Jan.

†3. While many UHT books have discussed the power of sexual energy, the succinct discussion in this paragraph first appeared on page 89 of *The Practice of Greater Kan and Li,* by Mantak Chia and Andrew Jan. Used by permission of Andrew Jan.

*4. For details on these practices please refer to the Destiny Books editions of the following Universal Healing Tao books: *Taoist Cosmic Healing, Taoist Astral Healing, Iron Shirt Chi Kung, Fusion of the Five Elements, Cosmic Fusion,* and *Sexual Reflexology*.

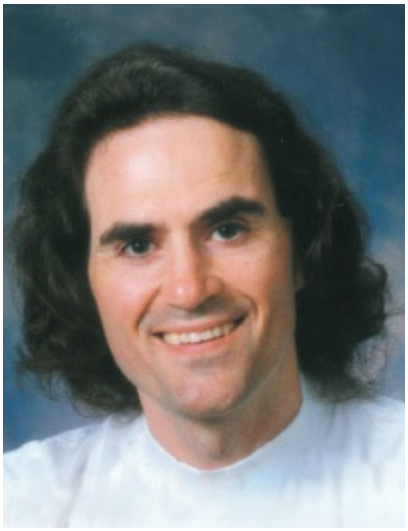
About the Authors

MANTAK CHIA

Mantak Chia has been studying the Taoist approach to life since childhood. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Healing Tao system, which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, he learned from Buddhist monks how to sit and "still the mind." While in grammar school he learned traditional Thai boxing, and he soon went on to acquire considerable skill in aikido, yoga, and Tai Chi. His studies of the Taoist way of life began in earnest when he was a student in Hong Kong, ultimately leading to his mastery of a wide variety of esoteric disciplines, with the guidance of several masters, including Master I Yun, Master Meugi, Master Cheng Yao Lun, and Master Pan Yu. To better understand the mechanisms behind healing energy, he also studied Western anatomy and medical sciences.

Master Chia has taught his system of healing and energizing practices to tens of thousands of students and trained more than two thousand instructors and practitioners throughout the world. He has established centers for Taoist study and training in many countries around the globe. In June of 1990, he was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung) which named him the Qi Gong Master of the Year.



WILLIAM U. WEI

Born after World War II, growing up in the Midwest area of the United States, and trained in Catholicism, William Wei became a student of the Tao and started studying under Master Mantak Chia in the early 1980s. In the later 1980s he became a senior instructor of the Universal Healing Tao, specializing in one-on-one training. In the early 1990s William Wei moved to Tao Garden, Thailand, and assisted Master Mantak Chia in building Tao Garden Taoist Training Center. For six years William traveled to over thirty countries, teaching with Master Mantak Chia and serving as marketing and construction coordinator for the Tao Garden. Upon completion of Tao Garden in December 2000, he became project manager for all the Universal Tao publications and products. With the purchase of a mountain with four waterfalls in southern Oregon, USA, in the late 1990s William Wei is presently completing a Taoist Mountain Sanctuary for personal cultivation, higher-level practices, and ascension. William Wei is the coauthor with Master Chia of *Sexual Reflexology, Living in the Tao, Basic Practices of the Universal Healing Tao, Chi Nei Ching,* and the Taoist poetry book of 366 daily poems, *Emerald River,* which expresses the feeling, essence, and stillness of the Tao. William U. Wei, also known as Wei Tzu, is a pen name for this instructor so the instructor can remain anonymous and can continue to become a blade of grass in a field of grass.

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Founded in 1975, Inner Traditions is a leading publisher of books on indigenous cultures, perennial philosophy, visionary art, spiritual traditions of the East and West, sexuality, holistic health and healing, self-development, as well as recordings of ethnic music and accompaniments for meditation.

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THE UNIVERSAL HEALING TAO SYSTEM

The ultimate goal of Taoist practice is to transcend physical boundaries through the development of the soul and the spirit within the human. That is also the guiding principle behind the Universal Healing Tao, a practical system of self-development that enables individuals to complete the harmonious evolution of their physical, mental, and spiritual bodies. Through a series of ancient Chinese meditative and internal energy exercises, the practitioner learns to increase physical energy, release tension, improve health, practice self-defense, and gain the ability to heal him- or herself and others. In the process of creating a solid foundation of health and well-being in the physical body, the practitioner also creates the basis for developing his or her spiritual potential by learning to tap into the natural energies of the sun, moon, earth, stars, and other environmental forces.

The Universal Healing Tao practices are derived from ancient techniques rooted in the processes of nature. They have been gathered and integrated into a coherent, accessible system for well-being that works directly with the life force, or chi, that flows through the meridian system of the body.

Master Chia has spent years developing and perfecting techniques for teaching these traditional practices to students around the world through ongoing classes, workshops, private instruction, and healing sessions, as well as books and video and audio products. Further information can be obtained at www.universal-tao.com.

THE UNIVERSAL TAO TRAINING CENTER

The Tao Garden Resort and Training Center in northern Thailand is the home of Master Chia and serves as the worldwide headquarters for Universal Healing Tao activities. This integrated wellness, holistic health, and training center is situated on eighty acres surrounded by the beautiful Himalayan foothills near the historic walled city of Chiang Mai. The serene setting includes flower and herb gardens ideal for meditation, open-air pavilions for practicing Chi Kung, and a health and fitness spa.

The center offers classes year round, as well as summer and winter retreats. It can accommodate two hundred students, and group leasing can be arranged. For information on courses, books, products, and other resources, see below.

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